A SILVER WATCH-BELL.

The Sound whereof is able (*by the grace of God*) *to winne the* most profane worldling, & careleſſe liuer (*if there be but the leaſt ſparke of Grace* remayning in him) to become a true *Chriſtian indeed; that in the* end he may obtaine euer-laſting Saluation.

Wherunto is adioyned a Treatiſe of the ho-*ly Sacrament of the Lords* SVPPER, in part augmented.

By THOMAS TYMME.

The ſeuenteenth Impreſſion.

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William Bigg his Book
1727

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TO THE RIGHT Honourable, Sir *Edward Coke*, Lord Chiefe Iuſtice of ENGLAND, and one of his Maieſties moſt Honorable Priuy Counſell, *Thomas Tymme* wiſheth increaſe of Honor here, and in the world to come true Felicity in Chriſt Ielus.

TRue *Religion* (my Honourable good Lord) is effected by that diuine and eternall *Wiſedome*, whereby the *Contemplatiue* vertue of man is lifted vp to the happy knowledg of the *Maieſty* of God of all other the greateſt vertue, and wherein reſteth the chiefeſt contentment in this life. For, if there be a *Paradiſe* in this life, it is in one of theſe two;

either in Religious *Meditation*, or elſe in holy *Studies*, and godly *Speculation*: becauſe whatſoeuer is not in one of theſe two, is full of griefe, vexation, bitterneſſe, ſe rfulneſſe, care, and ſorrow.

Plutarch ſaith, that a City will ſooner ſtand without a foundation, then ciuill Policy can be framed and eſtabliſhed without *Religion*; and the preſeruation thereof, when it is once receiued: in regard that diuine *Iuſtice*, & humane *Policy* haue ſo great affinity, that the one cannot ſtand without the other.

Androchius reporteth, that there is vnſpeakable familiarity betweene the *Oliue* and the *Myrtle* tree. The branches and ſprouts of the *Myrtle*, do friendly imbrace the boughes of the *Oliue*: and both their roots will ioyne together in one. Such ought to be the ſympathy of *Religion* and *Policie*.

Religion, is the foundation of all well gouerned Common-weales; of the execution of *Laws*; of the obedience of ſubiects; of yeelding feare & reuerence to Prin-

Princes & Magiſtrates: of mutuall loue among men: and of Iuſtice towards others. Contrariwiſe, the contempt of *Religion* bringeth vpon men execrable *Ignorance*, Confuſion, Diſorder, Diſſention, Seditions, a decay of vertue, the increaſe of vice: ſowing *Rocks*, and weeding *Endiue*, ſhearing *ſheep*, and ſhrining *Foxes*. *Policie*, without *Religion*, is like the *Almond* Tree, which being ſolitary, beareth no fruit: but ioyned with a plant of good nature and quality, proueth very fruitfull.

I write not theſe things to teach your Lordſhip, as a *Nouice* in *Religion* (whom the world knoweth to haue beene trayned vp from your tender yeares therin: and to haue framed your ſelfe hitherto accordingly a zealous Profeſſour of the ſame) but rather to let you feele my purpoſe in publiſhing this Treatiſe, which is, to enforme men generally in the way of Religion and godlineſſe.

It hath been already xvij. times Printed: containing in it matter of greater

conſequence, then *Plato* his Commonwealth, or *Ariſtotles Summũ Bonum*, or *Tullius Orator*, or *Moores Vtopia*; for that it comprehendeth not onely an *Idea* of good life, but alſo a platforme of good works, which leadeth the way to true and ſempiternall felicity.

But leſt in kiſſing my owne hands, I might ſeeme to doat with *Narciſſus*, falling in loue with my owne ſhaddow: & by tranſcending the due proportion of nouriſhment, ſhould turne all into ill humour; I referre the goodneſſe of the matter to your Lordſhips learned iudgment, and ſublimed wiſedomes reliſh.

And becauſe it is once more by this laſt Editiõ to paſſe the hands of men, as currant by the ſtamp; not hauing beene without a liuing Honorable Patron till now: I moſt humbly craue of your Lordſhip, that your honorable name may be as a *Foſter-father* to this my wandring *Orphant*; who, being a principall Pillar of this Church and common-wealth (adorned by God outwardly

wardly with honour in your Perſon, & inwardly with many rich Graces) ſhall greatly aduance the ſame.

Thus preſuming on your Lordſhips wonted curteſie ſhewed towards me, and crauing pardon for this my bold enterpriſe, I Right humbly take my leaue: reſoluing euer to be

at your Lordſhips Honorable

pleaſure and command,

THOMAS TYMME.

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To all weake Christians *that haue a desire to be saued.*

IT *is a necessary rule in policie (dearly beloued in our Lord and Sauiour Iesus Christ) that those Cities should be guarded round, which are besieged round: and it was* Cambyses *counsel also, that Citizens which would keepe their cities in safetie, and flourishing estate, would euer bee watchfull, as if the enemies were approching. As this is good policy for Cities or garrison Townes: so also Christ Iesus in the Gospell, knowing that his Church should haue many enemies, and foreseeing the danger that might come vnto it by security, commendeth and commandeth watchfulnesse to his Disciples and Seruants: for security hath euer greatly endamaged the Church of God.*

Se-

Security made Bethell, Bethaven : *the sweet Valley, a Valley of salt:* Sion, *a Den for Foxes: and* Ierusalem, Ieruschia: *that is, a most homely and vnpleasant place. And who seeth not, that the great number of men at this day, are so lulled asleep in the chaire of security, by the loue of the world, by the sinfull delights of the flesh, by the subtile suggestions of Satan (which they suspect not) that they can as hardly be awaked, as* Endymion *from his endlesse sleepe? In the one eare, security sounding,* It is not yet time to repent: *in the other eare, Presumption singing,* It will be time still. *And thus with the Dolphin they swim in delights, when destruction is neareſt: Till at last, Desperation, the hand-maid of Security, playeth her part, sheweth them the Houre-glasse, and wofully telleth them,* The time is past, it is too late now to repent: *O wofull saying! the consideration hereof moued me (Christian* Reader) *according to my simple art & skill, to frame this Book, as a* WATCH-BELL, *to sound in the eares of all men, not*

ſtroke alone, but twelue, in twelue ſeue-
rall Chapters: which may ſerue as the
wheeles of a WATCH-BELL, *to enforce it*
to yeeld forth a more ſhril ſound; thereby
to awake the moſt drowſie-hearted ſinners
from their ſecurity and careleſſe liuing,
to enter into conſideration how their caſe
ſtandeth with God: and finding them-
ſelues, by their fore-paſſed wicked life, not
worthy of the leaſt of Gods mercies, they
may reforme their liues, and ſeeke ſpeedi-
ly to be reconciled vnto our Lord and
Sauiour Ieſus Chriſt.

And I do heartily wiſh that this labour
of mine, may be vnto all thoſe which de-
ſire to be heires of the euerlaſting King-
dome of Chriſt, ſo ſweet a recreation in
Soule, as were the twelue Fountaines of
water in Elim, *to the people of* Iſrael,
Numb. 33. *And that it may yeeld a hea-*
ling plaiſter to euery wounded ſoule, no
leſſe effectuall, then the leaues of the tree
of life (which bare twelue ſeueral fruits)
to heale the Nations. Apoc. 22.

Reade it therefore diligently, and with

a ſingle heart; and I doubt not, but in the end thou wilt find that profit and benefit by it, as ſome well diſpoſed haue done heretofore: who haue voluntarily confeſſed, that it was the firſt meanes vnder God, that wrought their conuerſion, and haue beene very importunate ſuters for reprinting the ſame: wherein I haue done my beſt indeauour; and commended the fruit and good ſucceſſe thereof vnto God. And therefore to him I will euer pray, that it may mightily worke (by the aſſiſtance of his holy Spirit) the like effect in many; that the number of his Church may be daily increaſed. Amen.

A SILVER
WATCH-BELL.

CHAP. I.

Of the ſhortneſſe, frailty, and miſeries of Mans life.

THis preſent tranſitory life, in the Scriptures is called a Pilgrimage, a Trauel, and a Way, becauſe it continually plyeth to an end. For as they which are carried in Coaches, or ſaile in ſhips, do finiſh their voyage, though they ſtill ſit and ſleepe: euen ſo euery one of vs, albeit we be ſtill buſied about other matters, and perceiue not how the courſe of our life paſſeth away (being ſometime at reſt, ſometime idle, and ſometime in ſport and dalliance) yet our life alway waſteth, and we in poſting ſpeed haſten towards our end.

Gen. 47. Sirac. 40. Pſal 1.

2 The wayfaring man trauelleth apace, and leaueth many things behind him. In his way he seeth stately Towers and buildings: he beholdeth them a while, he admireth them, and so passeth from them: afterwards he seeth fields, medows, flourishing pastures, and goodly vineyards. Upon these also he looketh a while, he wondreth at the sight, and so passeth by. Then he meeteth with fruitful orchards, greene forrests, sweet Riuers with siluer streames, and behaueth himselfe as before. At the length he meeteth with deserts, hard wayes, rough and vnpleasant, foule, and ouer-growne with bryars and thornes; here also he is inforced for a time to stay. He laboureth, sweateth, and is grieued; but when he hath gone a while, he ouercometh these difficulties, and remembreth no more the former grieues.

3 Euen so it fareth with vs; One while we meet with pleasant & delightfull things, another while with sorrowfull and grieuous crosses. But they all in a moment passe away.

4 In like manner, some one is cast into prison, the same is tormented, vexed and afflicted he now in the brambles a troublesome place, but he shall quickly come forth again, and then he will forget all his misery.

5 For-

5 Furthermore, in high waies and foot pathes, this commonly we see, that where one hath set his foot, there some after another taketh his step, a third defaceth the print of his predecessors foot, and then another doth the like: Neither is there any one which long time holdeth his place. And is not mans life such? Aske (saith Basil) thy fields and possessions, how many names they haue now changed? In former ages they were said to be such a mans, then his, afterwards anothers: now they are said to be this mans, and in short time to come they shall be called I cannot tell whose possessions. And why so? because mans life is a certaine way, wherein one succeedeth, and expelleth another.

6 Behold the seats of States and Potentates, of Emperours and Kings: how many in euery age haue aspired to those dignities? And when they haue attained them, after long labours and trauels, in short time they are compelled to giue place to their successors, before they had wel warmed their seat. Yesterday one reigned, to day he is dead, and another possesseth his throne: to morrow this man shall die, and another shal sit in his seat, none as yet could therein sit fast. They all play this part as

on a ſtage; they aſcend, they ſit, they ſalute, they deſcend, and ſuddenly they are gone.

7 Therefore dearly beloued, mans life, is a way, and a ſeducing way to them which forget themſelues that they are Pilgrims, and Trauellers, and do ſtand too much vpon thoſe things which are occurrant in their iourney, with long delay: for the night will come, and it will come quickly, wherein no man can walke: and theſe men ſhall not come vnto that heauenly Ieruſalem, but ſhal be a prey for the wilde beaſts which walke in the night, and for the infernall wolues. For the which cauſe, our Sauiour Chriſt Ioh. 12. crieth in the Goſpel, Walke while ye haue the light, leſt the darkneſſe come vpon you

8 There is nothing that doth ſo euidently ſet before mens eies the deceits of the world and the vanity of things preſent, as doth the due and diligent conſideration of the incertainty, ſhortnes, frailty, and other grieuances and calamities of mans life. For all humane pride, and the whole glory and abundance of the world (hauing mans life for a ſtay and foundation) can certainly no longer endure, then the ſame life abideth. So that riches, dignities, honours offices, and ſuch like, which men here in earth haue a great regard of, do many times forſake a man

man, he being yet aliue, and do neuer continue longer with him then vnto the graue: For then, when the foundation faileth, the whole building must needs fall.

9 These clay Tabernacles (as Iob calleth them) do faile daily. The Prophet Dauid therefore compareth our life to the fat of lambes, which wasteth away in the rosting: and to a new coat, which soone waxeth old, and is eaten with moaths. Isaiah to grasse, and the flower of the field, which to day flourisheth, and to morrow is cut downe and withered. Iob, to the burning of a Candle, which in the end annoieth and then euery man cryeth, put it out. What thing else is mans life but a bubble, vp with the water, and downe with the winde? What then is to be thought of humane pompe and glory, the which is more transitory and fraile, then life it selfe?

Witnesse the death of many thousands of late amongst vs, and let our merciſull deliuerãce neuer, O neuer, be forgotten.

10 This consideration verily hath opened the eyes of many: and hath brought to passe in them, that they begin to wonder at the common blindnesse of men: the which effect that it may worke in vs, let vs call to mind a few things concerning the breuitie and miseries of mans life. And to the end our meditation may haue an order, and that we may keepe the parts thereof in memory,

Humbling thẽselues before the Lord in prayer.

it shall principally consist vpon the words of holy Iob, written in the beginning of the fourteenth Chapter of his booke; where he saith thus: Man that is borne of a woman, is of short continuance, and full of miseries; He shooteth forth as a flower, and is cut downe, he vanisheth also as a shadow, and continueth not.

11 To the end we might want nothing in this description of humane calamities, it seemeth that his purpose was to begin with the very matter it selfe, of the which man was made. For he saith not, *Vir*, but *Homo*, that he might expresse the baseneſſe of the matter, of the which this most proud creature was made. For he is called *Homo*, *ab humo*, because he was created and made of the earth. Neither was he made of the best of the earth, but of the slime of the earth, (as the Scripture testifieth) being the most filthy and abiect part of the earth: among all bodies the most vile element. Among all the elements the earth is the baseſt: among all the parts of the earth, none is more filthy and abiect then the slime. Wherefore man was made of that matter, then the which there is nothing more vile and base.

12 And whereas he saith, that he was borne of a woman, he hath in few words com-

comprehended many miseries of humane condition. For first of all, our very fashioning & originall is so impure and vncleane, that it is not for chaste eares to heare, but to be passed ouer in silence, as a thing most filthy & horrible to be told. This one thing I say, Mans conception, is so foule, that our most mercifull Lord, taking vpon him all our sorrows & calamities for our redemption, would in no wise beare this: & although he vouchsafed to take vpon him our humane nature, and to suffer many reproaches of his enemies, as to be mocked, blasphemed, spet vpon, bound, whipped, and in the end most shamefully crucified: yet he thought it vnseeming his Maiestie, to be conceiued in the wombe of the blessed virgin Mary, after the same sinfull manner that other men be.

13 Furthermore, after that man is once conceiued, doth he not indure great calamities in his mothers wombe, as it were in a filthy and vncleane prison, where euery moment he is in perill of his life? At the last he is borne naked, weake, ignorant, destitute of all help & counsell, not able to go, to speake, nor to help himselfe: all that he can do, is to cry, & that is to set forth his miseries: for he is borne to labour, a banished man from his country, the enemy of God, impossibility to

liue a few dayes, & the same few dayes full of misery, deuoid of all quietnesse and rest.

14 Behold then the very beginnings from whence man hath his first originall: who notwithstanding thinketh himselfe to be borne to Pride, who mingleth and confoundeth all things, who ouerturneth, troubleth, and subdueth kingdomes, he turmoyleth the Seas, and thinketh not the whole world sufficient for him.

15 Iob saith further, that man is of short continuance. Behold another calamity of mans body. The building is scarce finished, but it is ready to totter and to fall: and sure it is, ere long to fall. Man is scarce entred into the world, when as he is admonished to remember his departure out of the same again. The daies of man (saith the Prophet Dauid) are threescore yeeres and ten: and though some be so strong, that they come to fourescore yeeres, yet is their strength then but labour and sorrow, &c. Therfore the sum of our yeeres, whereunto all do not attaine, is threescore yeeres & ten: the stronger bodies sometimes continue till fourescore. From which yeeres, first of all, if we deduct those yeeres which Infancy & Childhood spendeth: for all that time we liue not like men, neither are gouerned with reason and counsell, but

Psal. 90.

but are carried with a certaine violent motion, Like vnto bruit beasts, which are deuoid of reason and vnderstanding: If also we take away that time which passeth away when we sleep (for sleeping, we liue not the life of beasts when they wake, much lesse of men) that time will rather seeme a liuing death, then a liuely life: If, I say, we deduct all the time of childhood and sleep, that which remaineth will scarcely amount to 40 yeers. And of these 40 yeeres, we haue not one moment of time in such wise in our power, that we can assuredly say, that we shall not die therein. For whether we eate, drinke, or sleepe, whether we be in labour or in rest we are alwaies in perils. Wherefore not without cause our Sauiour crieth so often in the Gospel, Watch, because ye know not the day nor houre. The which is as much as if he had more plainly said, Because ye know not the houre, watch euery houre; and because ye know not the day, watch euery day; and because ye know not the moneth, and the yeere, watch therfore euery moneth & yeere. Mark. 13.

16 And to make this matter more plaine by a similitude: if thou shouldst be requested to a feast, and being set at the Table, sée before thée many and sundry sort of meats, a friend of thine secretly admonisheth thée, that

that among so many dainty dishes, there is one poysoned: what in this cause wouldest thou do? Which of them darest thou touch or tast of? wouldst thou not suspect them all? I thinke though thou wert extremely hungry, thou wouldst refraine them all, for feare of that one where the poyson is. It is made manifest vnto thée already, that in one of thy forty yéers, thy death lieth hidden from thée, & thou art vtterly ignorant which that yéere shall be: how then can it be, but ỹ thou must suspect them all, and feare them all? O that we vnderstood the shortnes of our life! How great profit and commodity should we then receiue by the meditation thereof?

17 The Peacock, a glorious fowle, when he beholds that comely fan and circle which he maketh of the beautifull feathers of his tayle, he reioyceth, he setteth, and beholdeth euery part thereof: but when he loketh on his fét, which he perceiueth to be black, and foule, he by & by with great misliking, batteth his top gallant, and séemeth to sorrow. In-like manner, a great many know by experience, that when they sée themselues to abound in riches and honors, they glory and are déeply conceited of themselues, they praise their fortune, & admire themselues, they make plots, & appoint much for themselues

places to performe in many yéars to come: this yeare they say, we will beare this office and the next yeare that: afterward we shall haue the rule of such a Prouince: then wée will build a palace in such a city, whereunto we will adioyne such gardens of pleasure, & such vineyards: and thus they make a very large reckoning afore hand, who if they did but once behold their fèet, if they did but thinke vpon the shortnesse of their life, so transitory & vnconstant, how soone would they let fal their proud feathers, forsake their arrogancy, and change their purpose, their minds, their liues, and their manners?

18 And this breuity and inconstancy of life, is appointed vs before we be borne: for man is scarce conceiued, when as he is condemned to death and when he commeth out of the wombe, he commeth out of prison, not to be frée, but to vndergo the crosse. And we do tend and hasten, as it were to death; some at one miles end, some at two, and some at thrée, and otherseme when they haue gone further. And thus it commeth to passe, that some are taken out of this life sooner, and some tarrie longer. Since then the case standeth thus, who can sufficiently wonder at our madnesse? For we are going, as it were to the gibbet, and we

we daunce, we laugh, and reioyce in the way, as if we were secure from all manner of euils. But we are in this error, because we know not the shortnesse of our life.

19 Here then we see two wonderful and monstrous things: one is, that man being scarcely borne, dyeth; when as notwithstanding he hath a forme and shew of immortality: of other things, how long they retaine their forme, so long they remaine. A horse falleth not, all the time that his forme and fashion lasteth. The brute beast dyeth not except first he forgo his life, which is his forme. But man hath a forme which neuer is dissolued (namely, a minde, indued with reason) and yet he liueth a very short time.

20 But yet there is another thing to be seene, far more monstrous in this creature, that whereas he is indued with reason and counsell, and knoweth that this life is like vnto a shadow, to a dreame, to a tale that is told, to a watch in the night, to smoke, to chaffe which the wind scattereth, to a water bubble, and such like fading things, and that life to come shall neuer haue end: He yet neuertheleſſe setteth his whole minde most carefully vpon this present life, which is to day, and to morrow is not: but of the life which is euerlasting, he doth not so much

uch as thinke: If this be not a monster, I now not what may be called monstrous.

21 Thus hauing seene the shortnesse and mutability of mans life, let vs now also see the misery thereof. Man (saith holy Iob) being borne of a woman is of short continuance, and full of miseries. Euery word hath great Emphasis: He is full of miserie, euen from the sole of the foot to the crowne of the head; not onely the body, but the mind also, so long as it is captiued in the prison of the body. Thus no place is left empty and free from miseries.

22 Mans miseries are many and great: there is no member, no sense, no one faculty in man, so long as he is here vpon earth, which suffereth not his hell. Nay, all the elements, all liuing creatures, of the deuils, yea the Angels, and God himselfe also bend themselues against man for sinne. To begin with the sense of feeling: with how many kinds of Feuers, Impostumes, Vlcers, Sores, and other diseases, is it afflicted? The volumes of Physitians are full of diseases, and remedies for the same; and yet for all this there are daily new diseases, and new remedies found out for them: and among the remedies themselues, it were to be wished, that there were one to be found that

were

were not more vehement to vexe the sick then the disease it selfe. Long fasting, an extreame hunger, is a bitter medicine. T cutting of veines, the incision of wounds a sores, the cutting of the members, the se ring of flesh and sinews, the pulling out teeth, are remedies for griefes and diseases but yet such, that many had rather chuse t dye, then to vse these and such like remedies Furthermore, immoderate heat, excedin cold, one while too much drought, anoth while exceese of moysture, doth offend an hurt the very sense of feeling.

23 The sense of Tasting is most of a troubled with hunger and thirst: and man times medicines and meats that are bitter sharp, salt, and vnsauory, do distemper it.

24 The sense of Smelling is compelled to endure and suffer many times all manne of stinks, all vapors and fogges, and things of bad sent.

25 As touching the sense of Hearing what ill tydings, how many cursed speak ings and iniuries doth it heare, which like sharp swords do pierce the heart.

26 The sense of seeing, how many things doth it behold which it would not: and how many things doth it not see, w̄ it desireth:

27 As for Thought, how many horrible and

and fearfull things doth it imagine and faine?

28 What shall we say of vnderstanding? to what innumerable sort of errours is it subiect? So as it seemeth to be like vnto a little child, to whom a tedious and very hard knot to be dissolued is deliuered, and he contendeth what he can to vndo it: & when the knot beginneth in one part to be opened, he sheweth it, and reioyceth, and seeth not that the knot in the other part is more fast shut: So in like manner, God hath made this generality of all things, and hath set the same before mans mind, to be considered, & saith, Seeke & search out the reasons, and the causes of all these things if thou canst, when as indeed the truth of the thing is more secret & profound, then mans vnderstanding (being placed in ỹ prison of the body) can reach vnto. This is the cause that the Philosophers and worldly wise men, haue fallen into so many and sundry sects, & dissentions about things euen of least moment. And they do so contend among themselues, vntill falsehood hauing put on the habite and vizour of truth, deceiueth them all. Hereunto accordeth the saying of the Preacher, Chap. 3. God hath set the world in their heart. Or, God hath giuen them the world to dispute of,

yet

yet cannot man find out the work that God hath wrought from the beginning euen to the end. Be not curious therefore, saith Sirach, Chap. 3. ver. 24. in superfluous things: for many things are shewed vnto thee aboue the capacity of man. And yet we see, that the most ignorant do many times soonest offend herein: rushing into those matters where they haue no knowledge, and nothing belonging vnto them. They will build Tabernacles with Peter, and lay platformes for the Church, whereof they haue no skil. Euerie common person will be an Agrippa ouer Paul, and euery woman a Bernice, and euery meane person make a shoo a Consistorie to controll a State, forgetting the Prouerbe, *Ne sutor vltra crepidam*: The shoomaker is not to exceed his Pantofle.

29 But a greater misery as yet holdeth our actiue and practising vnderstanding. For how many meanes, how many reasons and wayes doth it deuise to climbe vp higher, & to grow in the opinion and estimation of men? For the which cause the Prophet Dauid in his Psalmes saith, y our whole life is like a cob web: For as the Spider is occupied all his life time in weauing of Cob-webs, and draweth out of his owne bowels those threads wherewith he knits his nets,

to

to catch flies: and often times it commeth to passe, that when the Spider suspecteth no ill, a seruant that goes about to make cleane the house, sweepeth downe both the cob-web and the Spider, and throweth them together into the fire: Euen so, the greatest part of men consume their whole time, spend all their wit and strength, and labour most painfully to haue their nets in a readinesse, with the which they may catch the flyes of honors and of riches. And when they glory in the multitude of flies, which they haue taken, and promised vnto themselues rest in time to come; behold, Death (Gods hand-maid) is present with the broome of diuers sicknesses and griefes, and sweepeth these men away to Hell-fire; they being fast asleepe in the Chaire of Security: and so the worke together with the Worke-master, in a moment of time do perish.

30 Neither is the man of meanest capacitie, and of least vnderstanding, free from miseries. Who can number the suspitions, the hatreds, the iealousies, the enuies, the cares, the desires, vaine hopes, the griefes, and anguishes of mans minde? If he do euill, he feareth the Iudge, banishment, whipping, reproaches, & torments. If he do well, he feareth euill tongues. Who is able

to expresse with what insatiable desires all men are inflamed: Insomuch, that no man liuing is contented with his estate: but we are all like vnto sicke men, which turmoyle and tosse, first from one side of the bed, and then to the other, and yet neuer finde rest.

31 After these things, behold & consider all ages. How weake is infancy: How ignorant is childhood: How light and inconstant is adolescency: How rash & confident be yong men: How grieuous and irksome is old age: What is a yong boy, but as a brutt beast, hauing the forme and shape of a man: What is a flourishing yonker, but as an vntamed horse: What is an old man, but the receptacle of all maladies & sicknesses: And in all these ages, with how great an heape of miseries and necessities are we ouerwhelmed: we must daily eat, drinke, and sleep: we are daily compelled to serue many other necessities: and (which is much more miserable and vnhappy) we must of necessity purchase vnto our selues these occupations with infinite labours and sweatings.

32 Now, who is not astonished if he consider how all the creatures which compasse vs round about, do bend their whole force and fight against mankind: as if the things which haue been already repeated, were not

sufficient to fill the bosome of mans heart with miseries. That same most cleare brightnesse, which we call the Sun, which is as a certaine generall Father to all liuing things, doth sometimes so scorch with his beames, that all things are parched and burnt vp with the heat thereof: at another time he taketh his course so farre from vs, that all things dye with cold.

33 The earth also which is the Mother of vs all, how many men doth she swallow vp with her downe-falls, Gulfs, and quakings.

34 And what do the Seas? How many do they deuoure? Verily they haue so many rocks, so many flats, and sands, so many Sirtes, so many Charybdis, and so many perilous places, that it is a most hard thing of all other to escape the danger of shipwracke: and they which are most safe in the Ship, haue but the thicknesse of a planck betwæn them and death.

35 What shall I say of our ayre? Is it not many times corrupted? And doth it not ingender and gather clouds, thicke mists, pestilence, and sicknesses?

36 As for the brute beasts, they yeild no reuerence to man their Prince: & not onely the Lyons, Beares, Tygers, Dragons, and

other greater wilde beasts, but the very Flies also, Gnats, Fleas, and other of the most small sort of liuing creatures, do wonderfully, & very vehemently trouble, vexe, afflict, and disquiet man.

36 It were to be wished, that we had no worse enemies then the brute beasts, & that we had no cause to stand in feare of men themselues: but these also are ful of fraudes, deceits, iniuries, euill practises: then the which, what can be more intolerable? And what meaneth so much Armour, Pikes, Bows, Bils, Swords & Guns, with diuers other instruments of mans malice? Do not these destroy & consume moe men, then do sicknesses & diseases? Histories report, that by one onely Iulius Cæsar (which is said to haue bene a most curteous and gentle Emperour) there were slaine in seuerall battels eleuen hundred thousand men. And if a man of mildnes & meek spirit did this, what shall we looke for at the hands of most cruel men? neither lands nor seas, nor desert places, nor priuate houses, nor open strets are safe from ambushments, conspiracies, hatreds, emulations, theeues and Pirats. Are there not vexations innumerable, persecutions infinite, spoyling of fields, sacking of Cities, preying vpon mens goods, fiering of

houses,

houses, imprisonments, captivities, gally-slaueries, denegations of Christianity (by torments inforced) beside death it selfe, which men daily suffer at the hands of men? And this is that ciuile & sociable creature, which is called humane; which is borne without claws and horns, in token of peace and loue, which he ought to imbrace. Moreouer, not onely enemies, but also friends, and the maintainers of peace & iustice, are fierce and cruell against men. O Man, the very store-house of calamity! And yet thou canst not be humbled, but art proud still.

37 Neither haue we onely these foresaid corporall enemies, which we may see and shun: but, which is more perillous, we haue also ghostly enemies, which see vs, and we do them. For the Diuels which are most crafty, cruell, and most mighty in number and strength, do nothing, practise nothing, and think vpon nothing else, then how they may tempt, deceiue, hurt, & cast men downe headlong into hell-fire.

38 The holy and blessed Angels also do many times fight against sinfull men. For who burnt Sodom and Gomorrah with the inhabitants thereof with fire & brimstone? The Angels. Who slew the fourescore & fiue thousand men in the host of Senacherib?

The Angels. Who afflicted the Egyptians with all those plagues mentioned in Exod? the Angels who assisted *Ioshua* against the Canaanites and Iebusites? Gods Angels.

39 Not onely the Angels, but God himselfe also, sometimes sheweth himselfe towards man, as towards an enemie: which causeth holy *Iob* to say, Why dost thou hide away thy face, & takest me for thy enemy? What meaneth this, O Lord God, thou also which was wont to be my Father, and keeper, hast now bidden battell against me?

40 Moreouer, and beside all these things, there is yet a ciuil & internall warre, which man hath within his own bowels continually. For what man is he which feeleth not the strivings and contentions of his affections, will, sense, and reason? Insomuch that man himselfe doth afflict himselfe, and vnderstandeth it not, and is a greater enemy to himselfe, than any other can be. For who doth greater harme to thée, then thou doest to thy selfe? Who more than thy self letteth thée, & turneth thée away from thy felicity?

41 Who then seeth not, how truly it is said, Man that is borne of a woman, is of short continuance, & full of miseries? Who seeth not, that man is set in the very center of the Sphere, that miseries may fall vpon him

him from euery part: And as the white in a Butt, that the Arrowes and Darts of all miſeries may be directed vnto him.

42 But let vs ſée what followeth, He ſhooteth forth like a flower, & is cut down. Wherby he teacheth, that mans life is frail and tranſitory. A flower verily is a comely and beautifull thing; and yet for all that, it is nothing, becauſe there is nothing found more fading and vaniſhing: euen ſo man, during the time of his Childhood and flouriſhing youth, ſéemeth to be of a wonderfull comelineſſe; but his beauty is of ſmall price, becauſe it is more brittle then the glaſſe: ſéeing that man carrieth alwayes the cauſe of death in his veines and bowels.

43 Mans fading away, is ſuch & ſo ſudden oftentimes, that there can be no reaſon giuen of his death: for many haue gone to bed well in the euening, that in the morning are found dead in their beds: and many very ſuddenly haue dropped downe in the high-wayes & ſtréets, as they haue walked about their affaires. And this is no wonder, if we conſider the ſubſtance of mans body, which being a building compact of grœne clay, is eaſily ouerthrown with a ſmal puffe of wind

44 And how I pray you, commeth it to paſſe, that clocks are ſo eaſily ſtopped from

their course: Is it not because they are made by Art and skill? skil with so many wheeles, that if one be staied, all the rest be letted? If this befall Clocks, that haue wheeles of iron and steele, how much more easily may it come to passe in the humane Clock of life, the wheels and engines whereof are not of iron, but of clay? Therefore, let vs not wonder at the frailtie of mans body, but at the foolishnesse of mans minde: which vpon so fraile a foundation, is wont to erect and build such lofty Towers.

45 Furthermore, there is another misery which is signified to vs by the comparison of a flower; namely, the deceitfulnes of mans life: the wicked indeed is the greatest misery. For, as fained vertue is double iniquity: so counterfeit felicity is a two-fold misery and calamity. If this present life would shew it selfe to be such as it is indeed, the misery thereof should not greatly hurt vs: but it doth now greatly damnifie vs, because it is false and deceitfull: and being foule, it maketh a very faire and glorious shew: being euer mutable, it will seeme to be stable and constant: being most short, it beareth vs in hand that it is continuall, that so men (being deceiued) may beleeue that they shal haue time to fulfill all their lusts, and yet

time

time and ſpace enough to repent them.

46 Holy Iob concludeth his ſentence thus, He vaniſheth alſo as a ſhadow, and neuer continueth in one ſtay. To make this more plaine, behold and conſider the ages of man, and thou ſhalt euidently perceiue the alterations of humane life. Childhood is weake, as well in minde, as in body. Flouriſhing youth is weake in minde, but ſtrong in body. Ripe and manly age, ſtrong both in minde and body. Old age ſtrong in minde, and weake in body. Crooked old age, is in this twice a childe, weake both in minde & body. Therefore he flyeth as it were a ſhadow, and neuer continueth in one ſtay.

47 Beſide this, he is now wiſe, now fooliſh, now merry, now ſad: now in health, now ſick: now ſtrong, now weak, now rich, now poore: now he loueth, anon he hateth: now he hopeth, by and by he feareth: one while he laughs, another while he weepes: now he will, anon he will not. To conclude, the Moone, or any other thing that is mutable, sheweth not ſo many changes to vs, as do the daily and almoſt ſudden alterations of man. And yet for all this, they liue as men in a frenzy, which know not their miſeries. And although they cannot repoſe their hope and aſſurance in the preſent things of this life:

life: yet do they not remoue the thoughts o
their minde, their counsels, their works an
endeauours, vnto the happinesse of the lif
to come. And if it were possible, they woul
make the place of their exile & banishment
their countrey and inheritance. But in vai
they desire this: for death cometh and play-
eth the last Pageant, shutting vp and finish
ing the life of all calamities.

CHAP. II.

Concerning *Death*, and the Meditation thereof.

THe error of all men, for the mos
part, takes the originall from
hence, that they forget the end o
their life: which they ought t
haue alwayes before their eyes. For here-
hence commeth Pride, Ambition, too much
carefulnesse for the bodie: hereof also com
these towers, which we build vpon the sand
For if we did consider what we should b
after

after few dayes, our manner of liuing, would be, peraduenture, more humble and temperate. For who would haue a high loke and a proud stomacke, if he would with the eyes of his minde, behold what manner of one shortly after he shal be in his graue? Who would then worship his belly for a God, when he weigheth with himselfe that the same must in a short time be wormes meat? Who would be so in loue with money, that he would runne like a mad man by Sea and Land (as it were through water and fire) if he vnderstood that he must leaue all behinde him, sauing his winding sheet? If this were thought vpon, all our errors would soone be corrected.

2 The word of God telleth vs in many places, of this vanity: to the end, we might the more earnestly seek a better course, and more happie life. The Prophet desireth of God, that he may learne to number his dayes, to the end, he may apply his heart vnto wisedome. For vnlesse we thinke vpon death, we cannot apply & fashion our selues to a godly life. Yea, we finde daily in our selues by experience, that the forgetfulnesse of death makes vs apply our hearts to folly and all kind of vanity. The holy men of old time were wont in such wise to keepe an account

count of their dayes, that aboue all things they might apply their hearts to wisedome. Of all Arithmeticall rules this is the hardest, to number our daies. Men can number their heards & droues of Oxen, & of Sheepe: they can account their reuenews of their Manors and Farmes: they can with a little paines number and tell their Coyne: and yet they are perswaded, that their dayes are infinite and innumerable, and therefore do neuer begin to number them. Who saith not, vpon the view of another: Surely, yonder man loketh by his countenance, as if he would not liue long? Or, yonder woman is old, her daies cannot be many? Thus we can number other mens dayes and yeares, and vtterly forget our own. Therefore this is ỹ true wisedome of mortal men, to number their owne dayes, and like skilfull Geometricians, to measure all their actions, all their studies, all their cares, all their thoughts, all their desires, and all their counsels, by their departure out of this life (as the end whereto they are referred) as it were by a certaine rule, & thereunto to direct all things: and so to finish the course of our life which God hath giuen vnto vs, that at the last we may come to the hauen of rest.

3 The case standing thus, we cannot, nor ought

ought not to doubt, but that the deuill, a moſt cruell enemy of mankinde, laboureth all that he can, to take away frõ vs the moſt wholeſome remembrance of death which by moſt euident demonſtrations ſetteth before our eyes the breuity of our life, the miſery of our fleſh, the deceits of the world, the vanity of things preſent, & whereunto all humaine beauty, & the vniuerſall glory of the world, ſhal come at the laſt. For otherwiſe, how could it be, that we ſhould at any time forget a thing ſo fearefull, and which by no manner of meanes we can ſhun and auoid?

4 If a light ſuſpition of ſome loſſe, either of our goods, or of honour, doth preuaile ſo greatly with vs, that many times it taketh from vs our ſléep, what might ỹ meditation of moſt aſſured death do? which is more terrible then all other terrors beſide.

5 Wherefore, as they which in open games of actiuity, as of ſhooting, and wreſtling, and ſuch like, do long before the day come, thinke vpon the ſame, and do exercile their hand and Bow, ſpending and conſuming many Arrows at the marke, that in tha day of triall for the beſt game, they may ſhoot neareſt the marke: and as Fencers, which are to play their prizes of triall, do daily try their ſtrength, and exercile their

Wea-

weapons, bending their whole minde how they may best foyle their enemies that when the day commeth, they may haue honour, and triumph: euen so ought we to do, for whom a greater reward without al comparison is set, if we dye well: and if otherwise it come to passe, we shall be punished with vnspeakable shame and reproach.

6 And this our meditation of death shall be handled in no other order, then the same which our death and departure from this life bringeth with it. For, as they which are to runne a race, do oftentimes leade the horses vp and downe the running place, that they may see, and be acquainted with all the stones, vneuen places, & other impediments in the same; that when the day commeth, they may finish the race without stay or stop: euen so we, which whether we will or no must measure and pace the race of death, shall do very well, if now in our minde and memory we frame this race, and do diligently consider all those things which are in the same; especially, seeing the way is most obscure, and full of sundry impediments, and is so perilous, that there are very few which finish the same happily. They which slip and stumble in it, shall neuer more find any hope of saluation.

7 There

7 Therefore, that we may begin there where this moſt bloudy battel hath his originall, we ought diligently to conſider the ſame: namely, that then death doth eſpecially come, when men do leaſt thinke of it. Hereupon the Apoſtle Paul ſaith: The day of the Lord ſhall come, as a Thiefe in the night. And in the Apocalyps: Behold, I come as a Thiefe. And Théeues haue this property, that they breake open houſes to ſteale when men are moſt faſt aſléepe, and when they leaſt ſuſpect any ſuch thing.

8 Hereupon the Prophet Amos hath theſe words, In that day will I cauſe the Sun to go downe at noone, and will darken the earth in the cleare day: that is to ſay, when men thinke it to be the high noone of their age, when they thinke that they haue yet many yeares to liue, when their minde is occupied about their gaine, about their affaires, about their honours, buildings, marriages and pleaſures: when they ſay vnto their ſoule; Soule, thou haſt much goods laid vp in ſtore for thée many yeares, eate, drinke, reſt, and be merry: then ſhall ſuddenly be ſaid to them; Behold, death is at the doore thou foole, this night ſhall thy life be taken away from thée: and whoſe are then thoſe things which thou haſt gotten?

9 Then

9 Then death, vnlooked for, frustrate
all our counsels, cutting off the Webs
our deuises, and with one stroke he casts
downe, and layeth flat to the ground,
those Towers builded in the ayre: and th
what a wound doth the heart of the sinn
receiue, which loueth this present life, wh
the Physitian saith vnto him, Thou m
from henceforth thinke no more of life, b
of death:

10 Here first of al, all those things whi
he loued in time past, offer themselues vn
him, from the which he shall be pulled
way, and separated by death, whether
will or no. The body shall dye once, but t
heart shall dye so often as the things be
number which he loued. Then in dee
déed shall the most cleare light be turned
to darknesse; because those things whi
were afore time occasions of great ioy, sh
be now horrible vexations and torment
It is a most swéet & pleasant thing to th
which liue, to sée their louing and faithf
friends, to remember their honours,
thinke vpon the pleasures past, & to com
but al these things in the time of death, sha
be as swords, as torments, and most bitt
potions.

11 But if it be an hard matter to
pati

pulled away from those things which do not so nerly touch man, how bitter, I pray you, will the separation be of the body from the life and soule? For such two louing familiars, which haue alwaies liued swetly together, euen from the Mothers wombe, cannot be separated without great grief. If the one do commonly low and mourne, when his yoke-fellow, which was wont to draw with him, is taken away, how will euery one of vs mourne, when the minde shall be separated from the body? Then will the body and the minde, with teares repeat, againe and again Dost thou thus separate bitter death? O death dost thou thus separate?

12 And when the cogitation of so sharpe a separation is deeply setled in our minds, then griefes follow griefes, & sorrow commeth vpon sorrow: for then it commeth presently into the minde, what a miserable condition the body and soule shall be in after the separation. And first of all, when a man beginneth to recount with himself, that his body after a few houres shall be buried in a graue, or darke tombe, he cannot cease from wondring at so abiect and miserable a condition. What? The body that now liueth, which seeth, which heareth, which speaketh, shall it be made (after one houre) in a

moment, blinde, deafe, dumbe, without spirit, without life: Shall I haue then instead of a large Pallace, a base Sepulchre: Instead of a soft bed, the hard ground: For delights, rottennesse: For sweet smels, stinks: and instead of seruants & familiar friends, wormes: And thus this cogitation of the Graue, will very sore trouble, and terrifie a man in these extremities.

13 But yet notwithstanding, euerie man feareth much more, when he beginneth to consider what condition remaineth for the Soule. For when he beholdeth that eternitie, and that new Region, vnknown to all men liuing, which he then alone and naked is to enter: and againe, when he vnderstandeth that there is to be found in the same, both euerlasting glory, and perpetuall paine and misery, and knoweth not of which he shall take his part: it cannot be told, with how great feare, with what carefulnesse, and with what exceeding sorrow he shall be tormented. When he perceiueth plainly, that after two houres he shall be either in eternall ioyes, or in euerlasting paines: Is not this a crosse surpassing all other crosses?

14 This incertainty therefore of blisse, or of a cursed estate (which after two houres

the

the ſinner expecteth, that remembreth his ſins, and feareth the laſt iudgement of God without hope of remiſſiõ or faith in Chriſt) bringeth a hell in mind, not to be expreſſed. For by how much the kingdome which he deſireth is of largeneſſe, and by how much the fiery fornace which he feareth is terrible, by ſo much greater ſhall this perturbation be. For, from the one, Angels ſhal come to carry the faithfull vp into heauen: and from the other, infernall ſpirits come to carry the wicked and Infidels into hell-fire.

15 But there is yet a far greater perturbation then this: namely, that he ſhall call to mind the account which he is to make to God, of all his words, deeds, and thoughts. For of it ſelfe it is a horrible thing to enter into iudgement with God: the which horrour will wonderfully vex and diſquiet the Deuils themſelues. For as, ſo long as we liue, they ſet forth vnto vs the mercie of God, and do alſo commend the ſame, and do ſtriue all that they can, to keepe vs from meditating of his iuſtice and iudgements: euen ſo, now on the contrary part, they extenuate and make his mercy inſufficient, and do ſet before our eyes the greatneſſe and ſeuerity of the Lords iuſtice.

16 Then the ſinner will begin to

tremble and fall into desperation, and will begin to reason thus with himselfe: If God for the sinnes of others, spared not his only Son, will he spare me which am guilty of so many sinnes? If this be done in the grœne tree, what shall befall that which is seare dry? If the Prophets, if the Apostles, if the Martyrs, after they liued godly so many yeares entred not into the kingdom of heauen without tribulations, what other place can be left for me, but that of hel fire? which knoweth no good that I haue done.

17 If the Scripture be true, which saith He will render to euery man according to his works: I which haue done so great wickednesse, what should I look for but eternall torments? If the Apostle lye not (as indeed he doth not) when he saith, That which man soweth, that shall he reape; What shall he reape but eternal death, which hath made so cursed sowing? If no polluted thing shall enter into the kingdome of God, how shall I, which am altogether filthy and vncleane haue hope to make so happy and blessed an entrance?

18 Then therefore all his sinnes which he committed with so great facility, while he liued, shall violently inuade the sinfull man like an hoast of his enemies. Then the fear

feare of punishment will open the eyes, which sléeping Security in sinne before, had shut: then ambition, pride, theft, murthers, adulteries, fornications, gluttonies, drunkennesse, lying, periury, idle words, vnclean thoughts, and negligent slacknesse in all good works, will come to remembrance. O how heauy and grieuous will they then séeme to be, which now séeme so light, and are done with so much sweetnesse and pleasure! And how greatly will they then torment the minde of the sinner!

19 For, who is able to expresse that last agony wherin the Soule fighteth with sore and painfull sickenesse with the temptations of Deuils, with feare of the iudgement to come, and all this at one instant? Then cometh that last perturbation, the fayling of all the senses, as the fore-runners of death approaching, which vehemently terrifieth: at what time the breast swelleth, the speech groweth hoarse, faint, and hollow, the eyes sinke, the nose beginneth to be sharpe, the countenance waxeth pale, the féet dye, and the Arteries sendeth forth a cold sweat.

20 These things which appeare outwardly, are grieuous and full of horror: but they are, without all comparison, more grieuous and horrible which are felt inwardly.

For if they (as S. Ierome writeth of blessed Hilarion) which haue many yeares serued God, do fear at the time of their departure; what shall they do which many yeares haue serued the deuill, and their execrable wickednesses, and which haue prouoked God vnto wrath? Whither shal they go? Whose helpe shall they craue? What counsell shall they take? If they looke vpward, they shall see the drawne sword of Gods iustice: if downward, they shall see a great gulfe gaping, and hell-fire: if the time past, they shall see all things vanished away like a shadow: if the time to come, they shall behold the eternitie of worlds, which shall last without end.

21 But how (I pray you) shall they be able to resist and abide the assaults of the deuils, who will then bestir them with all their might and maine? What shall sinfull men do which are left in this estate? Return they cannot, and longer to abide in this estate, will not be permitted them.

22 O that we might vnderstand and know what manner of battell this is, and what manner of burthen to be borne in this houre. We would the verily be other manner of persons then heretofore we haue bin. All these things faith teacheth, nature pro-

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claimeth, experience testifieth, and it is euident to euery one of vs, that we shall come vnto that state, wherein we will desire with all our heart, that we had bridled our selues from all wickednesse, that we had exercised all the workes of vertue, that we had liued in all holinesse, and not spent our time in vaine. Let vs not imitate foolish men which looke vpon present things onely: let vs wisely prouide for things to come, and so by the grace of God we shall bring to passe, that the same houre which to others is the beginning of sorrows, to vs shall be the beginning of ioy and felicity.

23 Thus farre we haue shewed what may befall a man at the point of death, vntil the moment of his departure: now let vs see how the body is bestowed after the horrible separation of the life from the same. The soule therefore being dissolued, there lyeth vpon the ground not a humane body, but a dead carkasse, without life, without sense, without strength, and so fearfull to looke vpon, that the sight thereof may hardly be indured. To be short, it is a little better (as touching the substance) then the body of a horse, or a dog which lieth dead in the fields, and al that passe by stop their noses, & make hast away, that they be not annoied with the

sight and stinke thereof. Such is mans body now become: yea, and though it were the body of a Monarch Emperour, or a King. Where is now that Maiesty, that excellencie, that authority which he had aforetime, when al men trembled to behold it, & might not come in presence thereof without al reuerence and obeysance? where are all those things become? were they a dreame, or a shadow?

24 After those things the funeral is prepared, the which is all that men can carry with them, of al their riches and kingdoms: & this also they should not haue, if in their life time they did not appoint it for their dignity and honour. For the Prophet Dauid saith truly: Be not thou afraid, though one be made rich, or if the glory of his house be increased; for he shall carry nothing away with him when he dyeth, neither shall his pompe follow him.

25 Here now a pit is digged, seuen or eight foot long, as if it should serue for Alexander the great, whom the world could not containe, and therein the dead carkasse is contented to dwell alone continually: the which so soone as it is come, the wormes do welcome, and the bones of other dead men are constrained to giue place.

26 In

26 In this house of perpetuall oblivion and silence, the carkasse being wound in a sheet, and bound hand and foot, is shut vp, though it need not to haue so great labour bestowed vpon it: for it would not run away out of that prison, though the hands and feet were lose.

27 And now, if we do but consider a little of the Tombes & Sepulchres of Princes and Noble men, whose glory and Maiesty we haue seen when they liued here on earth, and do behold the horrible forms and shapes which they now haue: shall we not cry out as men amazed; Is this that glory? Is this that highnesse and excellency? Whether now are the degrees of their waiting seruants gone? where are their ornaments and Iewels? Where is their pompe, their delicacy and niceness? All these things are vanished away like the smoke, and there is now nothing left but dust, horror, & stinke.

28 But now, leauing the body in the graue, let vs consider how the soule entereth into the new world. Therefore so soone as the soule of the sinner is dissolued from the flesh, it beginneth to passe through a region vnknowne, where there are new inhabitants, and a new manner of thing. What then shall the miserable & sinfull Pilgrime

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do, when he shall see himselfe alone in such an vnknowne Region, full of horror? How, and by what means shall he defend himselfe from these most fierce theeues, and horrible monsters, which in those vast desarts do assaile passengers? This verily is a fearfull iourney.

29 And yet the iudgement is much more fearfull, which in that place is exercised. Who is able to expresse the vprightnesse of the Iudge, the severity of the Iudgement, the diligence of Inquisition, & the multitude of witnesses?

30 In this Iudgement, teares will not preuaile; prayers will not be heard; promises will not be admitted, repentance will be too late: and as for riches, honorable titles, Scepters, and Diadems, these will profit much lesse: And the inquisition shall be so curious & diligent, that not one light thought, nor one idle word (not repented of in thy life past) shal be forgotten. For truth it self hath said, not in iest, but in earnest, Of euery idle word which men haue spoken, they shall giue an account in the day of Iudgement.

31 O how many which now sinne with great delight, yea, euen with greedinesse (as if we serued a God of Wood, or of Stone, which seeth nothing, or can do nothing) will

be

be then astonished, ashamed, & silent! Then shall the dayes of thy mirth be ended, and thou shalt be ouerwhelmed with euerlasting darknesse; and instead of thy pleasures, thou shalt haue euerlasting torments.

When Ieremy had remembred all the calamities and sins of the Iews, at the last he imputed all to this: She remembred not her end, *Lam.* 1.9. So, if I may iudge why naturall men care for nothing but their pomp, why great men care for nothing but their honour and dignitie, why couetous persons care for nothing but their golden gain, why voluptuous Epicures care for nothing but their pleasure, why ỳ Pastor careth not for his flock, nor the people for their Pastor, I may say with Ieremy, They remẽbred not their end. When Solomon had spoken of all the vanities of men, at last he opposed this *Memorandum*, as a counterpoyze against them all, Remẽber that for all these things, thou shalt come to iudgement: As if he should haue said, men would neuer speak as they speake, thinke as they think, nor do as they do, if they were perswaded, that these thoughts, words, and deeds, should come to iudgement. What if we had dyed in the dayes of our ignorance, like Iudas that hanged himselfe before he could see the Passion,

Re sur-

Reſurrection, or aſcention of Chriſt Jeſus: we ſhould haue numbred our dayes, and our ſinnes too: but alas, how many dayes haue we ſpent, & yet neuer thought why any day was giuen vs: But as the old yeare went, and a new came, ſo we thought that a new would follow that: and ſo we thinke that another will follow this: and God knoweth how ſoone we ſhall be deceiued: for ſo they thought too, that are now in their graues. O beare brethren, this is not to number our dayes, but to prouoke God to ſhorten our dayes. I that write this, thou that readeſt this, and all you that heare this, which of vs haue not liued twenty yeares, yea, and ſome thirty or forty, and haply ſome many more, & yet we haue neuer applied our heartsaright vnto wiſedome: O, if we had learned but euery yeare one vertue ſince we were born, we might by this time haue bin like Saints among men, whereas, if God at this preſent time ſhould call vs to iudgement, it would appeare, that we had applyed our hearts, our minds, our hands, our feet, our tongues, yea, and our whole bodies, to riches, and pleaſures, to lying and deceiuing, to ſwearing and forſwearing, yea, and to all kind of ſin and wickedneſſe: but to true vertue and wiſedome, we haue not applyed our hearts,

God

God of his mercy giue vs grace to see our former sins, truly to repent vs of them, and so amend our liues hereafter, that we may liue with him for euer. Surely, if man could perswade himselfe ỹ this were his last day as it may be, if God so please, he would not deferre his repentance vntill to morrow. If he could think that this is his last meat that euer he shall eate, he would not surfet: if he could beleeue that the words which he doth speake to day, should be the last words that euer he would speake, he would not offend with his tongue in lying, swearing, & blaspheming. If he could be perswaded that this were the last lesson, the last admonition, or the last Sermõ that euer God would afford him, to cal him to repentance, he would read it, or heare it with more diligence than euer he hath done before. O, I beseech you remember your selues, while it is to day, lest you repent your selues when it is too late: of all we that be here, which of vs can assure our selues of life till to morrow? Or what if we should liue three, foure, or fiue yeares, or what if twenty yeares, who would not liue like a Christian twenty yeares, to liue in Heauen with Christ eternally? Who can be content to serue seuen yeares Prentise with great labour and toile, to be instructed

in

in some Trade, that we may liue the more easily the rest of our dayes and we must labour notwithstanding afterwards, and can we not be content to labour in the things of God a little while, that we may rest from our labour euer after? Christ said to his Disciples when he found them sleeping, Could you not watch one houre? So I say vnto you, and to my selfe, Can we not pray? can we not fast? can we not suffer a little while? He which is tyred, can trauell a little farther, one step more to saue his life: and therefore God would not haue men know when they shall dye, because they should make ready at all times, hauing no more certaintie of one houre, then another.

32 Seeing therefore the case standeth thus, let vs lok to our selues, and let vs take counsell of him, which would be an Aduocate before he be a Judge: for no man knoweth so well what is necessary for vs against that day, as he that shall be the Judge of our cause. He therefore cryeth thus vnto vs; Walke while ye haue the light, lest the darknesse come vpon you. Take heed, watch and pray, for ye know not when the time is. Be ye like men waiting the coming of their Lord, &c.

33 They that thus watch and wait, are sure

ſure to make a moſt ioyfull departure from this life, and to be receiued into the Lords ioy: of the which happie diſſolution, the Scriptures thus record: I am now ready to be offered, and the time of my departure, or diſſoluing, is at hand. I haue fought a good fight, and haue finiſhed my courſe: I haue kept the faith: Henceforth there is laid vp for me the Crowne of righteouſneſſe, &c. 2. *Tim.* 4. 6, 7, 8.

As the Hart brayeth for the Riuers of waters: ſo panteth my ſoule after thee O God. My ſoule thirſteth for God, euen for the liuing God: when ſhall I come to appeare before the preſence of my God? *Pſal.* 42. 1.

The righteous ſhall liue for euer: their reward alſo is with the Lord, & the moſt high doth care for them. Therefore ſhall they receiue a gracious kingdome, and a beautifull crown at the Lords hand: for with his right hand ſhall he couer them, & with his arme ſhall he defend them. *Wiſd.* 5. 26.

Bring my ſoule out of priſon, that I may praiſe thy name. *Pſal.* 142. 7.

I deſire to be looſed, & to be with Chriſt, which is beſt of all. *Phil.* 1. 13.

For we know, that if our earthly houſe of this Tabernacle be deſtroyed, we haue a building giuen of God; that is, a houſe not made

made with hands, but eternall in the Heauens. 2. Cor. 5. 1.

Let these things be often times thy meditation & study: that so despising the things of this transitory life, and passing thy steps in the pathway to felicity, thou maist at the last obtaine the reward which our Sauiour Christ hath promised. Come ye blessed of my Father, &c. Which Lord for thy mercy sake grant vs. Amen.

CHAP. III.

Concerning the generall day of Doome.

FOrasmuch, as The feare of the Lord is the beginning of wisedome, and all for the most part are restrained from sinne and wickednesse, by the feare of punishment and paines, and are brought to a good minde and purpose; they which excludes his feare out of their hearts, do shut vp against themselues the true and wholsome repentance. For as the Scrip-

ture

ture testifieth, the feare of ỹ Lord expelleth sinne, and he which is without feare, cannot be iustified. The which S. Augustine by a very proper similitude setteth forth: If there be no feare, there is no entrance for loue: euen as we see when a man soweth, the thread is brought in with a needle, the needle first entreth, but except the needle go out also, the thread followeth not: euen so, feare first possesseth the minde, but feare remaineth not there alone, because it therefore entred to bring in loue. Wherefore to awake vs sleeping in sinnes, and to ingender feare in our mindes, the Lord doth oftentimes in the Gospel threaten vtter darknes, gnashing of teeth, euerlasting fire, and other torments of hell: that at the least wise for feare of paines and torments, we might bridle our minds, our eyes, and our hands, from sinne and wickednesse.

2 This feare is not onely profitable, but also very necessary. For if now after so many threatnings of our Creator, so fearfull and so grieuous, we scarcely forsake our sinnes: what would we do if God did not threaten at all? therefore I hold this, that the feare of the Lord is as it were, the Parent and keeper of righteousnesse, temperance, loue, and of all vertues.

3 But there is nothing that doth more worke this feare in vs, then the remembrance of that great day, wherein all the causes of all men are to be pleaded, & their matters determined. Insomuch that S. Augustine affirmeth, If Christian men should heare no other Gospel, then that wherein the general iudgement is set forth, that one might suffice both to reuoke sinfull men from their wickednesse; and also being reuoked, to containe them in their duty.

4 Wherefore, in this Chapter, we will handle two notable points concerning the iudgement to come. The first shall be concerning the greatnesse and horrour of that day: and the fearfull signes that shall go before the same. The second, shall be concerning the raising vp of the dead bodies, and the coming of the Iudge.

5 The greatnesse and horror of the last day may be knowne hereby, that it is called in holy Scripture a great day, and the day of the Lord. And shal it not indeed be a very great day, which shall comprehend all the dayes of all ages, as wel those that are past, as those that are to come? For, in that day men shall render an account of all the dayes that are past. In that day, God will poure out that infinite treasure of his wrath and in-

indignation which he hath heaped vp in the ſpace of all the worlds that are paſt. In that day the motions of the heauens ſhall ceaſe, the courſe of the Starres, the reuolution of yeares, the viciſſitude or return of moneths and dayes, the decay of mortall things, all the cogitations of men, all their ſtudies, all their arts, all their diſciplines, all their affaires ſhall reſt in eternall ſilence.

6 Alſo in that day, it ſhall be decréed by the ſentence and irrenocable conſtitution of the moſt high and eternall iudge, what ſtate and condition euery one of vs ſhal haue, and retaine in all eternity of worlds.

7 And not without cauſe, the holy Scriptures haue called it the day of the Lord: for as al the dates of men going before, are called their dates, becauſe men watch in them, and do whatſoeuer they will, and God beareth, ſuffereth, endureth, expecteth, and after a ſort ſléepeth, and reſteth in them: euen ſo then the day of the Lord ſhall ſhine, wherein he ſhall continually waken, and ſhall do whatſoeuer he will, and we (whether we will or no) muſt ſuffer and indure.

8 Thou now dooſt adde ſin vnto ſinnes, and ceaſeſt not to offend God daily, & God is ſilent at all theſe things. And why ſo? becauſe this day is thy day: but the day ſhall

come, beléeue me, the day of the Lord shall come, which shall bring an end to so long silence, and wherein he will take vengeance of all the iniuries that haue béene done vnto him.

9 Thus we sée, that all Eternity comprehendeth two dayes onely: The one of man; the other, of God. In the one, men shall watch, and God shall sléepe: In the other, men shall sléepe, and God shall watch.

10 How horrible this day shall be, we cannot plainly vnderstand, and yet we may gesse at it by the present calamities: for then the host of all punishments with their confederate battel of all offences, shall assail vs with maine force.

11 But as in the wars of men, before the last and generall battell, there are many excursions, and short skirmishes: euen so before that great and most fearfull conflict which shall be in the day of the Lord, God is wont with his seuerall bands to make certaine excursions: and one while to send vpon vs famine, another while pestilence, another while warre, another while earthquakes, another while flods of waters, and another while drought (as it were his horsemen to inuade vs) who, when they haue damnified vs, retire, & abide in their tents.

If

If therefore, we so greatly feare pestilence, warre, famine, earthquakes, and such like, when as they are but the beginning of sorrows and short excursions: what, I pray you, will we do, when the last and generall conflict shall come? at what time all tribulations, extremities, calamities, and miseries shall all fight against vs?

12 And if we do yet more fully desire to know the greatnesse and horror of that last day, let vs consider those signes which shall a little while come before that day. Therefore before the comming of that great day, heauen and earth, & all the Elements shall giue signes. For there shall be signes in the Sunne, in the Moone, and in the Starres, and vpon the earth, trouble among the Nations with perplexity: the Sea and waters shall roare, and mens hearts shal faile them for looking after those things which shall come vpon the world.

13 For, as man (which is a little world) when he draweth neare to his end, the humors in him, as certaine elements are troubled, and his eyes, which are the Sunne and Moone, are obscured, and lose their light, and the rest of the senses, as the lesser starres, do by little & little fall and faile, and his minde & reason (as the power of heauen is moued

from his seat) wandereth and erreth, euen so in the dissolution and fall of this whole frame, which is called the great world, the Sun shal be turned into darknesse, and the Moone into blood, and the Starres shal fall from heauen, the ayre shal be ful of whirlwinds, stormes, coruscations, flashing meteors, and Thunders: the earth with fearful tremblings, and swallowing Gulfes: the flouds of the Sea shal swel so high, as if they would ouerflow the whole world: and the roaring and raging noyse of the fretting billows, and tossing waues, shal greatly terrifie. Men therefore shall wither and ware pale with feare and horrour, and trembling shall vexe them maze and maze; expecting what these new Monsters will bring forth at the last, and what will be the end of such horrible beginnings.

14 When a tempest ariseth at the Sea, and the boysterous waues begin to tosse and beat the Ship, and the men which are in the same, do behold the horrible lightnings, and fiery flashings in the ayre, and the furious winds also making the sea to swel and rage in such wise, that now they see themselues tossed aloft, and then anon carried down into the deepe: they begin presently to cry, to feare, to tremble, to call for mercie, to

multiply

multiply their prayers, to craue time of repentance. to commend their Saluation to Almighty God: and to be short, they begin to think of the amendmēt of their manners, and to haue better purposes. Then thinke with thy selfe, what manner of minde men will haue when they shal see heauen & earth and al the Elements to haue their peculiar and proper tempests: when the Sunne shal strike a horrour into mens hearts with his fearfull darknesse, and the Moone being turned into blood, shal terrifie them that behold it, & the Starres with their fals shal threaten (for they shall fall so thicke, that the firmament shall seeme to be quite without light) and the aire with continual fiery Meteors shall seeme to burne, the Sea shal swel exceedingly, and the most high mountaines being shaken with earth-quakes, shall fall with exceeding great noyse.

15 Who then wil take pleasure to eate? who will take delight in drinke? who will then haue any desire to sleep? nay, who dare once then slumber, or take the least rest amidst so many tempests and stormes? O miserable and vnhappy sinners, ouer whose heads all these signes do hang, and do foreshew vnto them extreme calamity! O happy men, yea thrice, foure times, ten times,

yea, a thousand times happy & blessed, whose conscience in that time shall make them merry and glad!

16 Thus farre we haue considered the greatnesse of the last day, & the signes going before the same: now let vs call to mind certaine things concerning the resurrection of the dead, and the coming of the Iudge.

17 Therefore after these signes and wonders which shall go before the day of the Lord, an Archangel shall come downe from Heauen, and with the fearfull sound of a Trumpet shall giue a signe to all that are dead, to rise againe, and to come to Gods iudgement. This is that Trumpet which *Ierome* thought that he euer heard sounding in his eares, whatsoeuer he were doing, and not without cause: for who can appeale from this citation? who can refuse this iudgement? who can pretend sicknesse, busines, or any other excuse?

18 Then shal death be compelled to make surrender of all the spoyles in a moment, which he hath taken away from the world: and he shall be sent away into euerlasting banishment beyond all lands, seas, and beyond the world, & the borders of all liuing things. For as S. Iohn sheweth in his Reuelation, then shall the Sea yéeld vp her dead

dead which it hath ſwallowed, & death and hell ſhall do the like.

19 What a ſight ſhall there be then, when Sea and Land ſhall bring forth in all places ſo many bodies, ſo vnlike one to the other, ſo different, & ſo vnequall? And when as at one and the ſelfe ſame place, ſo many Armies ſhall come together from all parts of the world? In that place Adam (the Father of the Nations of the earth) ſhall ſee all his poſterity come together, and ſhall marueil. There we ſhall ſee Xerxes, Darius, Alexander, Cæſar, and other Monarchs of the world: but yet hauing other formes, other manners, and other minds, then they had when they liued here. For at the ſound of the Trumpet, Kings, and Nations, and all the world ſhall tremble, they ſhall ſtrike their breaſts, and mourne.

20 Moreouer although all men ſhal be reſtored vnto life: yet neuertheleſſe, there ſhall be great difference betweene thoſe bodies which ſhall be reſtored to holy men, & thoſe which the wicked and vngodly ſhall receiue. For they ſhall be more ſhining then ỳ Sun, and ſhall be beautified with vnſpeakable brightneſſe: but the others, moſt foule and vgly, and more terrible then death it ſelfe.

21 What pleaſure, I pray you, ſhall the bleſſed

blessed soules haue when they shall be ioyned againe to their bodies, as to their most sweet brethren, after so long banishment, neuer to feare any more a separation: What, I beseech you, shall flesh feele, when it shal be raised from dust, and shall see an vnwonted light: And when the Soule shall come vnto it, and say, God saue thee my Sister, and most sweet Spouse, the Winter is now gone, the storme is past: arise my Beloued, and come, the Lord hath fulfilled our desire: thou hast béene the companion of my trauels and labours, thou hast for the Lords sake, suffered with me persecutions and iniuries, thou hast béene with me in watchings, in fastings, and vnder the crosse of repentance, thou hast liued with a temperate & spare diet to séed the poore, thou hast not excéeded in apparel, that thou mightst cloath the naked: equity therefore and reason requireth, that the things which thou hast sowne with me in teares, thou shouldst also reape with me in ioy: and that séeing thou hast béen a companion with me in my labours, thou shouldst also be partaker with me of my pleasures, riches, and glory: Then shall the Soule swétly imbrace the body, and the body ioyfully kisse ỹ Soule, & they shall be ioyned together with most happy & indissoluble knots. And then with

with how great ioy and gladnesse shall they dwell together in one? For from thencefoorth appetite shall not contend with will: nor sense with reason: but being ioyned together in one, with the league of amitie, peace, and concord, they shall enioy the delights and ioyes of heauen euerlastingly.

22 And contrariwise, with what anguish shall the Soule of the sinner be tormented, when the foule, il-fauoured, deformed, and fearfull body is offered vnto him? With what words thinkest thou, will they salute one another? O vnhappy body, will the Soule say! O the beginning and end of my calamities! thou hast brought me to these torments with thy inticements: and now I am come, not as it were into the house of rest, but as it were into a prison to be tormented. I am compelled to enter into thee again, against my will. Is this that flesh for the which I haue cõmitted so many fornications, so many wickednesses? for ỹ which I haue so many times giuẽ my self to gluttony & carnal pleasures? Is this that face which with so great care I haue kept from Sunburning? O vnhappy palace, for thy sake I haue wearied my selfe by land & by seas, O vnfortunate belly, how became I such a fole that I should worship thee for God? haue I lost

loſt the kingdome of heauen, for this moſt abiect body, for this moſt foule ſinke of all filthineſſe, and haue purchaſed to my ſelfe euerlaſting torments: O ye furies, O ye ſpirits of hell, why do you ſtay: why teare ye me not in peeces: why do ye not bring me to nothing: Theſe and ſuch like words ſhall the ſoule vtter againſt the fleſh with exceeding rage & hatred: the which notwithſtanding it loued ſo well when it was here vpon earth, that it worſhipped the ſame for a Lady and a God: and to fulfill the luſts thereof, it feared not to violate and breake the law and commandments of God.

23 And when all are riſen againe, and are gathered together into the places which God hath appointed for his iudgement; then ſhall he appeare in the clouds of heauen, with power and great maieſty, whom God hath appointed to be ỹ Iudge of the quicke and dead. And he ſhall not come alone, but accompanied with an innumerable multitude of heauenly Princes.

24 The feare which ſhall come by reaſon of that Maieſty, ſhal be ſo great, that the Prophet Iſaiah ſaith, They ſhall go into the holes of rocks, & into the caues of the earth, from before the face of the Lord, and from the glory of his Maieſty, when he ſhall ariſe

to

to destroy the earth. And the Apostle Saint Iohn addeth, I saw a great white Throne, & one that sate on it, from whose face fled away both the earth & heauen. For as when the flod of the Ocean swelleth, they are wont to tremble which dwel vpon the shore, and yet can take no harme: euen so, when the Lord beginneth to poure forth his wrath and indignation vpon wicked men: the Saints also, and the Angels, and men which are in no perill, shal after a sort tremble and feare. If therfore the iust shall feare, and the pillars of heauen shall shake, what shall the wicked and the vngodly do? Apoc. 20.

25 And in very deed, so soone as the Lord shall appeare, there shall be heard immediately a great cry & howling among the nations, for then (as the Lord himselfe saith) shall all the kindreds of the earth mourne, and they shall see him whom they pierced, and they shall lament for him, as one mourneth for his sonne, and be sorry for him, as one is sorry for his first-borne. O how many causes of weeping and howling, shall miserable and vnhappy men then haue? They shall weepe, because they shall see that their euils and miseries are past al remedy. They shall weepe, because they shall see that their repentance is too late, & vnprofitable. They shall Mat. 24. Apoc. 1. Zach. 12.

shal wæp because they cannot appeale fro Gods sentence; neither can flie the iudgement at hand: and it shall seeme a thing tolerable to be at the iudgement, & to hea the sentence of euerlasting condemnatio They shall wæpe, because when they liu here on earth, they despised those which lo warned them. They shall wæpe, because t pleasures which are gone as a shadow, ga brought vpon them endlesse sorrows & to ments. To be briefe (as men beset on ever side, and brought into inexitable straight destitute of all counsell and hope) they sha wæp, because they shall see that they canno preuaile any thing at all, neither with wæ ping, nor yet with scratching, and tearing of themselues.

26 Neither will the Iudge be moued by any meanes with these cries and sorrow but will rather separate the wæpers from those that reioyce: that is to say, the wicke from the godly, euen as a Shepheard diui deth the Shæpe from the Goats, and shal set the godly on his right hand, and the wic ked on his left.

27 And then he will begin to discusse the cause of euery one, and he will not for get any one offence. For we shall see al things registred in perfect books, by which

books

bookes all men shal be iudged. I saw (said S. Iohn) the dead both great and small, stand before God, and the bookes were opened, & another booke was opened, which is the booke of Life, and the dead were iudged of those things which were writtē in the bookes according to their works. So that, all our workes are written in those euerlasting bookes. Thou hast scarcely committed an adulterous thought, but the same wickednesse is written in Gods booke.

28 And not onely Church-robbings, and Sacrileges, Patricides, Periuries, and such like faults, but also impure thoughts, & idle words, the neglecting of good workes, or the same done to no good end, shall be brought vnto iudgement. For, so great is the excellency and estimation of Christian integrity, and purity, that no one, or the very least vice that may be, is not permitted to Christian men.

29 The case thus standing; whereof I beseech you commeth it, that there is in vs so great lowsenesse, so great carelesnesse, so great slothfulnesse, and such securitie? Do we not flatter our selues, when so great iudgement hangeth ouer our heads? Holy was the Prophet Dauid, a man after Gods owne heart, and yet he so feares this

iudge-

iudgement, that he said: Enter not int
iudgement with thy seruant, O Lord, for n
man liuing shall be iustified in thy sight. Ho
ly was the Apostle Paul, and yet he saith:
know nought by my selfe, and yet hereby
am not iustified, it is the Lord that iudget
me: as if he should say, therefore I dare n
pronounce my selfe iust, because he tha
iudgeth me, is the Lord. For such are th
eyes of ỹ Lord that the starres are not clean
in his sight: and many times his eyes do be
hold wickednesse, where we see nothing bu
holinesse. Holy also was the friend of Go
Iob, and yet he said, What shall I do whe
God ariseth to iudgement? and when he ma
keth inquisition, what answer shall I giu
him? Why doth this man of God, so com
mended of Gods owne mouth, who was i
iust and simple, that he could say withou
lying, I was an eye to the blind, and a foot t
the Lame: and againe, My heart doth no
reproue me in all my life long (I say) is
man of such singular integrity, so afrai
of Gods iudgement? Verily, because h
knoweth that God hath [illegible] of flesh
and that he iudgeth farre [illegible]wise tha
men do.

So Moreouer when all mens causes are
diligently discussed & examined, the Iudg

will pronounce against the wicked, the irrevocable sentence of eternall damnation: Depart from me ye cursed into euerlasting fire, which is prepared for the Deuill and his angels: O bitter word, which will make the eares of them that heare it, to tingle! O sentence intollerable, which depriueth sinners of all good things, and bringeth them to all woe! The Lord sometime accursed the figtrée, and immediately, not onely the leaues, but also the body and root were wholly withered: euen so, that fearfull curse of the last day, shall be no lesse effectuall. For on whomsoeuer it falleth, it shall so scorch them, and shall so make them destitute of Gods grace, that they shall neuer more bée able to doe, to speake, thinke, or to hope for any good thing.

31 When therefore the wicked being stricken with this thundering Sentence, will lift vp their mouthes towards Heauen, and spue forth their shamefull blasphemies against God the Iudge: they will curse the day and the houre wherein they were borne, and their Parents which begat them, and the wombes which bare them, the ayre which gaue them breath, & the earth which hath borne them: but they shall not be suffered any long time to speake

these things against the Iudge.

32 For suddenly the Spirit of the Lord shall ouerwhelme them, & shall with great violence cast them down headlong into the déepe, as in Saint *Iohns* Reuelation appeareth in these words. Then a mighty Angel took vp a stone, like a great Mil-stone, & cast it into the sea, saying, with such violence shall the City of *Babylon* be cast down, & be found no more. And again, Whosoeuer was not found written in the booke of life, was cast into the lake of fire. And this déep shall be shut vp with gates of brasse, & with iron barres which cannot be broken with any force, nor cut in sunder with any Arts, and there they shall drink of the cup of the Lords wrath, and the smoke of their torments shal ascend world without end: and they shall not rest day nor night.

33 On the contrary part, the iust (being in the fruition of full blessednesse, and of euerlasting glory) shal haue in their mouthes the praises of the LORD, and giuing of thanks, and shall with singing, and with mirth extoll the Name of their Lord and God, with whom they shall raigne without end.

34 But although we heare of these things often: yet neuertheless, we are not awaked

awaked from the slæpe of sin, before we be ouerwhelmed with the night of death, & of darknesse. Why do we, which haue this time, now lok for another time, which peraduenture we shall neuer haue? Now is the accepted time, now is the day of saluation. There is nothing more profitable for a man, then to know his time: and therefore in our worldly businesse we obserue times and seasons, as a conuenient time to eare, a fit time to sow, to plant, and such like. Yea, the brutt Beast, by the instinct of Nature, can make choyse of his time for benefit. The Swallow, when Winter approacheth, prepareth himselfe to take his flight into a warmer Countrey. The Bée, and the Ant in the time of Summer, prepare their food against the Winter. And the Prophet Ieremy saith, that the Storke knoweth his appointed time. If brutte Beasts deuoyde of reason, haue this foresight, to make choise of time for their good; and if man himselfe in a worldly regard, can make choise of a fit and due time to get earthly and transitory things; how much more prouident ought he to be for heauenly things, that to attaine these, he lose not his fittest time to attaine saluation?

35 The old world that liued in the daies

of Noah, knew not their time, and that was the cause they then perished with the flood. The cities of Sodom and Gomorrah knew not their time, and that brought fire & brimstone from heauen vpon their heads to their destruction. The foolish virgins knew not their time, and therefore when their Lord came (they being altogether vnready) were shut out of the Lords toy.

Rom. 13. 11. 1 Thes. 5. Let vs then know the season, how it is time now that we should awake out of sleep. Let vs watch & be sober: for they that sleep, sleepe in the night; and they that are drunken, are drunken in the night: but let vs which are of the day, be sober, lest the darkenesse come vpon vs, wherein we can neither walke nor worke.

Let vs alwaies haue before our eyes that day time, wherein we shall appeare before God and his Angels, and before the whole world, to answer our cause: and either to receiue a crowne of glory, or else perpetuall shame and confusion.

Let vs know, that we haue here a very short time limited vnto vs: wherein we must so indeauour our selues, that for short & transitory things, we lose not that which is eternall.

If we haue this consideration of that great

great day of the Lord, we shall not onely be the more secure in death, but also be the better prepared to meete with our Lord and Sauiour, when he shall come to Iudgement.

CHAP. IIII.

Concerning Hell, and the torments thereof.

THere is nothing that the Deuil laboureth more, then to perswade men that there is no Hell; that so the more easily he may leade them thither, as it were blind-fold (by the way of sinnes) while they haue no feare of any punishment: euen as theeues are to be led with a vaile before their faces, when they are going to the Gallows; and as Ezekias was serued, whose eyes Nebuchadnezzar commanded to be put out, when he was carried away captiue into Babylon.

2 But it may be shewed by many rea-

sons and authorities, that there is a Hell. For as a Princely Magnificence requireth, that a King haue a beautifull Palace, for to entertaine the best sort of men, & a Prison for the worst: euen so, the King of kings, & Lord of all Glory and Principalities, hath a Palace, wherein there are many mansions, (as our Sauiour Christ in ỹ Gospell testifieth) which is the kingdome of heauen: and hee hath also a darke Prison or Dungeon, which is Hell.

3 The Law of Nations requireth, that malefactors for their offences, be driuen into exile for euer: euen so, God doth banish from his presence the impenitent sinners into hel. For it is said of *Dines*, that he dyed, and was carried into hell. And ỹ Prophet saith, Hell hath inlarged it selfe, and hath opened his mouth without measure, and their glory and their multitude, and their pompe, & he that reioyceth among them, shall descend into it. And S. *Iohn* saith, that the fearfull & vnbeleeuing, the Murtherers, the Whoremongers, Sorcerers, and Idolaters, and all lyars, shal haue their part in the Lake which burneth with fire and Brimstone: which is the second death. And Christ Iesus saith, Feare him which hath power to cast body and soule into Hell.

Luk. 21.

Isa. 5.

Apoc. 21.

4 But

4 But forasmuch as God hath not made Death, nor the kingdome of Hell vpon earth, we must vnderstand, that the principall procurer of this Hell, is Sathan the prince of darknesse, who (being in his first creation a bright shining Lucifer, beautified as a precious stone, and more excellent than all the Angels of heauen in resplendent brightnesse) through his pride against God, lost his light, glory, and beauty, & as he was worthy, became a foule fiend, detected from heauen into this Elementall world, lower than all the Spheares, into the Fire, Ayre, Earth, and Water. Wisd. 1.

I saw (saith S. *Iohn*) a starre fall from Heauen to the earth, and to him was giuen the Key of the bottomlesse pit. Farther, he saith, There was a battel in heauen, *Michael* and his Angels fought against the Dragon, and the Dragon fought and his Angels, but they preuailed not, neither was their place found any more in Heauen. And the great Dragon, that old Serpent, called the Deuill and Sathan, was cast out, which deceiued all the world, he was cast euen into the earth, and his Angels were cast out with him. Apoc 9. 1. Chap. 12.

And being thus detected, he now neuer ceaseth compassing the whole earth: but in this circuit seeketh Like a roaring Lyon, whom Iob 1.

he may deuoure. For the which cause Saint *Iohn* pronounceth this woe, saying: Woe to the Inhabitants of the earth, and of the Sea, for the deuil is come down unto you, which hath great wrath, knowing that he hath but a short time.

1. Pet. 5. Luke 22. Apoc. 12.

6 For albeit the world seemeth to be the Parent, the bringer forth, and nourisher of bodies: yet it is the prison of Spirits, the exile of Soules, and a place of all wretchednesse and paines. For, as the World is a place of sinne and transgression, a Station of Pilgrimage, and of woe, a habitation of wayling, and of teares, of trauell, and of wearinesse, of fearfulnesse, and of shame, of mouing, and of changing, of passing, and of corruption, of insolence, and of perturbation, of violence and oppression, of deceit, and of guile; and finally, the lay-stall of all wickednesse and abhomination: so also, by Gods Iustice it is appointed the place and pit of punishment, & euerlasting torment, wherein the euill Angels that rebelled with *Lucifer*, and the damned spirits of wicked men departed this life, haue endlesse paine without rest.

7 And albeit the Apostle calleth Sathan a Prince that ruleth in the ayre, yet is that rule so slaue-like, and his power so weakned

Ephes. 2.

by

by the Almighty, that when the Lord intended to punish the Sonnes of *Adam*, and to strike the earth with tempests of lightning and thunder, he thereby also beateth Sathan, and the whole rabble of his hellish fiends, that in their fury and rage, therewith they terrifie men by vgly shapes, and apparitions, and by Gods permission (to murther man and beast) sometimes do ouerthrow buildings, and do fire and consume house, leauing a most noysome and horrible stinke behinde them of the hellish place from whence they come. For it is not the Deuill, but the glorious God that maketh the thunder: and as testifieth *Syrach*, It is the sound of the Lords thunder that beateth the earth. Iob 1. Psal. 29. Eccl. 43.

8 Thus by Gods iust iudgement he rangeth like a run-nagate in the Sphere of his hell, vntil the day of dome, for which season he is let lose: and yet with such prohibition and restraint, that in his malice he can proceed no farther then shall seeme fit to the mighty Iehoua his Creator: and then hee that receiue that punishment whereof S. *Iude* speaketh in these words; The Angels which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chains vnder darkenesse, vnto the iudgement

of

of the great day: At which time there shalbe
2.Pet. 3. a new heauen, & a new earth, wherein shall dwel nothing but righteousnesse, when they are refined with the fire of Gods iustice, & then all the creatures of these new heauens and new earth, shall be made perfect. For which perfectnes & restauration, euery creature waiteth, being now subiect to vanity:
Rom. 8. for the which they grone, that they may be deliuered from the bondage of corruption, into the glorious liberty of the sons of God.
1.Cor.7. For albeit the forme & fashion of this world goeth away (as saith the Apostle) yet their substance shall remaine, whether of the heauens themselues, or of the elements, or of men, all which shall abide for euer.

9 At this time of restauration, when all things shall become new, & when the dead are raised vp againe to life in their corporal bodies, then shall be prepared an out-set habitation, which shall be a Chaos full of confusiõ, denaid of the first most excellent thing that God made, light: and instead thereof replenished with darknesse, a thousand times worse then the palpable darknesse of Egypts
Exod.10. plagues, wherein the burning & intolerable tormenting fire giueth no light, & where the freezing cold which causeth gnashing of téeth mitigateth nothing at all the burning heat.

10 The

10 The holy Scripture, to inable the weake capacity of man, to comprehend and vnderstand the exceeding horror, and most fearefull torment of this place, cals it a Bottomlesse pit, *Tophet*, a dungeon, deepe and large; the burning whereof, is fire and brimstone. The Lake of the second death, which burneth with fire and brimstone. And in regard of the howling, roaring, and screeching in that place, it is compared to the valley of Hynnon, neere Ierusalem, where the idolatrous people, at the sacrificing of their children to the Idoll Moloch, made a confused noise of crying and howling, together with singing and sounding of Instruments, that the pittifull screeching of the children tormented in that deuilliſh sacrifice, might not be heard. And for this cause Christ calleth Hell, *Gehennon*; which the Prophet Dauid calleth the nethermost Hell. Reu. 20.

11 And albeit to men that measure all things by Philosophy, and humane reason, it may seeme absurd that Fire should afflict the soules of the reprobate departed; & the damned spirits in Hell, for so much as the Agent is euer reputed more noble than the Patient: but no corporall body is more noble than the Spirit: and according to the minde of the Philosopher, in his Booke of Genera-

Generation: Thoſe things onely are agent and patient in themſelues, which communicate in the ſame manner. Yet in this point as alſo in many other things which leane onely on Faith, and not on humane reaſon, we muſt beléeue it, becauſe the word of God ſo deliuereth it. For the ſoule of Dives in Hell, cryeth, and ſhall cry for ever; I am tormented in this flame. Which is no Parable, but really acted. Luke 16.

This then is no imaginary fire, but a true corporall fire, working really vpon body & ſoule: on the ſoule, before the day of iudgement, & on both together in higher degrée of torment after the day of Doome: not by a proper vertue and naturall action which the fire hath, but as the inſtrument of Gods iuſtice, not conſuming, but afflicting, after a certaine manner of perpetuall detaining in the torment of reall punihment.

12 But is this place of Hell ſo to be beholden onely by Faith, that humane reaſon cannot conceiue it to be ſuch, as it is deliuered to be in the word of God: Yea, verily, and for this cauſe the conceit of Poets was not altogether idle, and deuoid of reaſon, in ſaying, that *Saturnus* diuiding his kingdome among his ſons, gaue the weſt part toward the lower Sea, to *Pluto* his youngeſt ſonne:

the

the East part to *Iupiter*: and the Iſlands to *Neptune* of the Sea. And hereupon they fained, that *Iupiter* was King and God of heauen: *Pluto* of Hell: and *Neptune* of the Sea.

And to deſcribe Hell, they could not bethinke them of a more fit place in the earth, to make a reſemblance thereof, then a certaine territory in *Italy*, betweene *Baia* and *Cume*, where the *Cimmerij* inhabit: a place in very deed ſo inuironed with high Hills, that the Sunne from the firſt riſing to the letting thereof, neuer ſhineth there: by reaſon of which continuall darkneſs, this Prouerbe is vſed;

Cimmeriis tenebris atrior.

More blacke then the darkneſſe of *Cimmeria*. And here they place *Acheruſia* a dark Dungeon, or way to Hel, out of which *Hercules* drew *Cerberus* the dog of Hell. Thus theſe Poeticall Fictions (grounded vpon earthly darkneſſe) repreſent and ſet before vs that inuiſible darkneſſe, which no man euer liuing on earth hath ſeene, nor tongue is able ſufficiently to expreſſe.

13 Geographers, tell vs of the Mountaine *Ætna* in Cicilie, at this day called *Gibello Monte*, on the top whereof is a barren ground mixt with aſhes, in the winter-time Plinie.

couered

couered with Snow: the circuit of which Mountaine is twenty furlongs, & is inuiro-ned with a banke of asches, of the heigbt of a wall. In the middle of this mount is also a round hill of the same colour and matter, wherein be two great holes called *Craters*, out of which do rise somtimes sundry great flames of fire, sometimes horrible smoke, somtimes are blown out burning stones in infinite numbers. Besides the visible sight of which fire, there is also heard within the ground terrible noyse and roaring.

14 What else can these fearefull fiery flames, horrible smoke, burning stones, in such hideous manner blowne vp, and the terrible roaring within that Mountaine *Ætna* import, but a certaine subterraneall part of Hell? As also it may be in like manner thought of the Marine Rocke of Barry in Glamorgan-shire in Wales: by a certaine cleft or rift whereof (if a man lay his eare thereon) is heard the worke, as it were of a Smithys Forge: one while the blowing of Bellows: another while the sound of hammers, beating on a Stethy or Anuile: the noyse of knives made sharpe on a whet-stone: and the crackling of fire in a furnace and such like, very strange and admirable to heare.

15 Na-

15 Nauigators report, that there is a sea in the voyage to ỹ West Indies (called the *Burmudas*) which is a most hellish Sea for thunder, lightnings and storms. Also they assure vs of an Iland, which they call the Iland of Deuils: for ỹ to such as approach neere the same, there do not onely appeare fearfull sights of Deuils, and euill spirits, but also mighty Tempests, with most terrible & continuall Thunder, and lightning: and the noyse of horrible cryes, with screeching, doth so affright and amaze those that come neare that place, that they are glad with all might and maine to flie and spéd them thence with all possible hast they can.

16 Cosmographers also informe vs of a certaine wonderfull whirlepoole in the frozen Sea, not far from the Land, towards ỹ Ilands of the *Hibrides*: whereunto all the waues of ỹ sea haue their course from far, which there conueying themselues into the secret receptacles of nature, are swallowed vp, as it were into a bottomlesse pit: and if any ship chance to passe this way, it is puld and drawn with such violence of the waues, that eft-soones without remedy, the force of the whirlpoole deuoureth the same.

17 I doubt not, but there are some which ascribe all these things to naturall causes & workings,

woꝛkings, oꝛ elſe will account them no better then Fables, as they do all things elſe which concerne Religion. But yet let ſuch men now know (as one day with wofull experience they ſhall feele) that theſe & many moe wonderful woꝛks of God in earth, and his wonders in the deep (beſide his counſels & iugements reuealed in his woꝛd) do aſſure thoſe that feare God, that there is an Hell.

18 Who is ſo ignoꝛant that he doth not ſée and know, how in all things both naturall & ſupernaturall, there is an oppoſition and contrariety? And theꝛefoꝛe alſo a God, and a Deuill, a Heauen, & a Hell. This Hell, in the day of doome (as touching the paines and toꝛments to be laid on the Deuill and his adherents) ſhall be therein ſo inlarged & redoubled, that the darkneſſe of Cimmeria, and all the darkneſſe of the earth, beſide the fire in the region that compaſſeth the earth, the fierie flames, lightnings, thunder, and tempeſts, the ſmoke, terrible noiſe and roaring in the Mountaine *Ætna*, the fearfull viſions nære the Iſland of Deuls, the chilling cold, & frozen Ice in *Frigida Zona*, the ſin. dꝛaughts and ſwallowing Gulfs of waters, the whole barrennеſſe of the Earth, with all bitternеſſe, ſtinch, and whatſoeuer elſe may offend the ſenſes of damned men,

(the

(the punishment of sinne) shall be gathered together into one Chaos of confusion, whereinto Sathan with his Legions of damned spirits (which are now for a time let lose to remaine and converse in the fiery Region of the ayre, in the hollow caues and dungeons of the earth, and in the waters, & where it hath pleased God to appoint them) shall be plunged for euer and euer.

19 Therefore let Hell be where it hath pleased God in his secret counsell to place it, to men vnknowne: whether in the North, or in the South, vnder the frozen Zone, or vnder the burning Zone, or in a pit or a gulf that shall exceedingly participate of both, it maketh to vs no matter of exception. For, most true it is, that S. Gregory saith. The wicked shal be cast into vtter darknesse, that they may there gnash their teeth, which delighted here in nothing but gluttony. For heat and burning, commonly make men to weep: & cold causeth men to beat and gnash their teeth. In Hell (saith he) there shall be cold intolerable, fire vnquenchable, the Worme immortall, stink that cannot be endured, darknes palpable, the horrible scourges of deuils, & the fearfull sight of deuils.

Greg. super illud Mat. Ejicientur in tenebras.

20 Thus much then we learne hereby concerning Hell, that it is a most fearfull &

horrible place, into which the Soules of all that liue vngodly in this present world, and in vnbeliefe, are carried after death, by the deuil and his Angels: euen as contrariwise, the soules of Gods children which liue in his feare, and in Christian obedience in this world, are carried vp into Abrahams bosome as Lazarus was; and are in the hands of God, where no torment can come neare them. For, as S. Gregory saith, Inasmuch as the wicked haue in this life, forsaken their Creator both in body and mind, they shall in hell fire be tormented both in body and mind together. And now that we haue hitherto spoken at large concerning Hel, it resteth that somwhat be declared, as touching the paines & torments that are now, & shal be for euer in the same: In ỹ which albeit there is but one fire, yet (S. Gregory saith, it doth not torment sinners after one manner. For euery one shall be punished according to the qualitie and quantitie of his sinnes.

21 And in sin there are to be seen two turnings, namely, a turning away from the chiefe, & increat good or felicity, called Summū bonum, and a conuersion, or turning to the lesser & created good, which be the things of this world: Euen so in the punishment, which is answerable to that sin, there shall be

be found two sorrows. The one which shall arise of the losse of everlasting blessednesse, and the other which shall arise of the paine and torments which shall be brought vpon the body and soule. Both which sorrows and torments, the Schoolemen call the paine of losse, and the paine of sense.

22 But first of all we will speake of the losse of felicity, which is the greater punishment. There cannot be imagined or deuised any paine or punishment so grieuous, which is comparable to the losse of felicity, for if to liue in exile & banishment in a close prison from our deere friends in this world may seeme a punishment, how greatly will that separation from God torment vs! whose onely sight is so great happinesse, that suddenly it maketh a man blessed and happy.

23 It was to the Citizens of Rome a great punishment, & almost the greatest of all other, when for some great offences they were compelled to forsake the City & company of Citizens, and to dwell in certaine desart Ilands, among the Barbarians. Wherefore Marcus Tullius, when he was brought againe from banishment (as if he had entred into a new world, and had gotten heauen for earth) said, as a man amazed, how beautifull is Italy! how faire are the regions

thereof! What godly fields! What pleasant fruits! What famous Cities! How great humanity of Citizens! What an excellent commonwealth! And so forth. How great griefe and sorrow then shall they feele which are absent from the pallace of heauen? From the common-weale of Saints? From those most happy Regions, where peace, charity, tranquility, and ioy raigneth? where the voice of praise and reioycing, and continuall Alleluiah is sung? And finally, to be absent from that most pure light, which maketh the beholders ioyfull and happy: and when they shall be compelled to dwell for euer in most filthy prisons, and as it were, in a sinke of all filthinesse, where there shall be no order, but continuall horrour: where there shall be no voyce but of such as mourne, and blaspheme: where there shall be heard no sound, but of beating rods, and whips: and with a rabble of all sorts of deuils, both barbarous and cruell, and also in the company and fellowship of most wicked men?

24 Then shall their eyes be opened, then shall the vaile be taken away from before their face, then shall they see with exceeding sorrow, that betweene the euerlasting Felicity & these fraile & transitory things, there is

is incomparable difference, when they shall behold most euidently, that they haue lost the ioyes not to be told, and permanent for euer, for shadowes and dreames.

25 There shall be so great sorrow, that although the damned do know, that all acceſſe vnto euerlasting blessednesse is shut vp from them, and that there is a most great Chaos, and vniuersal confusion set betwéen them and the place of the elect and blessed, yet being compeld with a certaine naturall desire, they shall not refraine themselues from these cryes: Lord, Lord, open to vs: Lord, Lord, open to vs.

O Lord open our hearts, & giue vs grace to seeke thee while thou art to be found.

26 Yet therefore is an intolerable thing: and the paine thereof most horrible: and yet if it were a thousand times bigger, it is not comparable to the separation from the honour of that blessed glory in the kingdome of Heauen, and to the hatred of Christ when he shall say, I know you not: and to this reproach & checke, When I was hungry and thirsty, ye gaue me no meat nor drink, &c. For we shal more easily endure a thousand thunder-claps, then to haue his most méeke and louing countenance turned away from vs.

Mat. 25.

27 Moreouer, the losse of this felicity, pingely with it selfe the losse of al good

things. For the eyes of the damned shal see no comely shape or forme: their eares shall heare no manner of harmony: their taste shal haue no sweet or sauory thing to delight it: their feeling shall haue no soft thing to serue it: and their smelling shall haue no fragrant sauours to refresh and comfort it. For they which shall be once shut out from the company of God, are at one instant drowned in the ocean of all calamities and miseries, without hope of deliuerance. Let vs then deeply weigh & consider, how great a matter it is to lose Felicity.

28 Now let vs come to intreat of that torment, which is therefore called the paine of sense by ỳ Schoolmen, because it is as well laid vpon the outward senses of the body, as vpon the inward faculties of the minde. And that we may first deale with the torment of the inward sense, ye shall obserue, that there are foure faculties of the Soule, which shall be vexed in hell with wonderful torments. The first, is that which the Gracians call Phantasia, and We, Cogitation. The second, is Memory. The third, is Vnderstanding. And the last, Will.

Cogitation.

29 Cogitation therefore shal be most vehemently vexed with the feeling of those torments [illegible] the which both the body and the

the minde shall be cast. For, if now some great griefe doth so possesse our cogitation, that a man cannot, would he never so faine, but thinke of that griefe; what will the torments of hell do in the mindes of the damned? which shal be greater, without all comparison. Therefore cogitation shall increase their griefe and sorrows, and those sorrows shal whet and stirre vp cogitation, and they both shall so fæd one another, that they shall leaue no place of rest, neither in the minde, nor in the body of the damned. These therefore shall be the contemplations of those men, who when they might in this life fruitfully haue thought vpon these things, would not: and they which disdained here to vse these most profitable meditations, as a bridle of their lusts, shall in that time suffer them, as most cruell torments.

Holy meditations, are as a bridle to lust.

30 Furthermore, the Memory shal be no small crosse to the minds of the damned, when they shall begin to call to minde their former delights, and the pleasures past, for the which they are now come vnto those torments. For then too late shall they perceiue, with what bitter sauce they were seasoned, which in time past seemed so sweet vnto them But they shall much more vehemently be tormented, when they shall compare

Memory.

the breuitie of the pleasures past, with the eternitie of the present sorrows. For, what Mathematician so skilfull can be found out, which can declare to vs how much greater that everlasting time shall be, then the time of these transitory pleasures? How shall they then groane and mourne, & what great deepe sighs shall they fetch, when they shall find by experience that their pleasures were most momentary, and that they are gone as a dreame and shadow, and that their sorrows shall haue none end?

Vnderstanding.

31 But the vnderstanding, as it is a faculty more excellent and perspicuous, so shall it be tormented with a more intolerable crosse. In this faculty shall the worme be, which the Scriptures so oftentimes threaten to sinners, where it is said, that their worme dyeth not, & the fire shall not be quenched. For as the worme hath his originall from the wood, & yet doth it continually eate & consume the wood whereof it cometh: euen so this worme springeth from sin, and holdeth a perpetuall warre with sin, and is nothing else but a continuall repentance & sorrow, full of rage and desperation, which they haue by reason of their sinnes, when they see & feele that for them they haue lost the Kingdome of heauen, and haue incurred

curred those vnspeakable torments. This worme of the damned, resteth neither day nor night: but biteth and gnaweth continually, and feedeth vpon the bowels of those miserable men, alwayes bringing to their remembrance ỹ notable opportunitie which they had here on earth, not onely with very small labour to haue escaped those punishments, but also without money or money-worth, to haue gotten the kingdome of heauen. Therefore they shall euermore contend with themselues, and say: O miserable men that we be, to whom the kingdome of heauen was sometimes offered freely to receiue & possesse, the which the Preachers of Gods word did humbly and lowingly beseech vs to imbrace, and we refused! If we had truly repented vs of our sinnes, all had bẽn forgotten. How small a thing had it bẽne to haue repented? If we had craued mercy, we had easily obtained it: if we had called for helpe and grace faithfully, it had bẽn at hand: if we had giuen but a cup of cold water for the Lords sake, we had not bẽne vnrewarded. But now we fast continually, and shall be tormented, we shal be afflicted, & shall reape no fruit thereof. O that golden time misspent! How is it now gone, and neuer shall returne againe! Who bereaued vs of our

cares:

eares; Who shut our eyes; Who stopt our eares Who so bewitched vs, that we neuer thought vpon these punishments, that we neuer had regard to these times, that we neuer foresaw this misery & that we hearkned not vnto them which forewarned vs.

Will. 32 And if the vnderstanding shall faile these things, what shall we then say of the Will, which is the chiefe and principal cause of sins? The Will therefore shall be euermore tormented with a certaine outragious enuie, which it shall conceiue of the honour and glory of the Almighty God, & of all the Saints of Heauen, according as it is set down in the Psalms, The vngodly shall see it, and it shall grieue him; he shall gnash with his teeth, and consume away: the desire of the vngodly shall perish. Also in the Wills of these sinnes, there shall be ioyned with enuy & extreme hatred against God: from whence shal arise horrible curses, & blasphemies, which shal neuer cease in their mouths For when they shall perceiue, that there is no hope any more to recouer their saluatiõ, and shall also be assured that they shall at no time come into the fauour of God, and that their torments shall neuer haue end: And further, when they shall see, that it is God himselfe which keepeth them, as it were fast bound

Psal 112.

Heare & tremble, O ye wicked and prophane.

bound with chaines in these perpetuall tor-
ments: and that it is he which doth from on
high cast down vpon them thundering tem-
pests, and with his omnipotent breath doth
kindle those furnaces of hel-fire: then they
will rage and fome like mad dogs, and will
neuer cease from barking, from blasphemies
and cursed speakings. They will curse him
because he created them, and adiudged them
to death, and yet dying, are neuer dead.
They will curse his punishments, because
he tormenteth them so vehemently. They
will curse his benignity, because it is now
turned into seuerity. They will curse his
crosse, and his blood shed vpon the same, be-
cause it hath bẽn profitable to so many, and
nothing available vnto them.

For wicked blasphemies, good Lord deliuer vs.

33 To conclude, they will curse all the
Saints and Angels of heauen, because they
shall sée them in toy & felicity, & themselues
in euerlasting misery. This shall be their
perpetual symphony & melody: these their
Euening and Morning Songs: these their
Psalmes & Hymnes, which they shall sing
in these dolefull temples of Deuils, where
they shall haue fire & brimstone, in stead of
Frankincense, and the noise of stripes with
whips and nailes, which shall inforce wee-
ping, howling, & gnashing of téeth, instead
of

of organs, trumpets, cornets, and harpes.

34 Thus farre concerning the sorrow which ariseth of the losse of the chiefe felicity, and which the inward faculties of the minde do suffer, which haue bene shewed to be the greatest, and vnspeakable. Now also we will shew, that to be an exceeding sorrow, which the very torments shall work in the eternall senses of men.

35 Therefore as the reward of the blessed is not some certaine particular goodnes, severed and diuided from other good things, but a certaine common and generall good or felicity, where in all good things, al delights, and pleasures are contained: So the paine & torment of the damned, is not one kinde of sorrow (as of the head, of the eyes, of the teeth, of the reines, and so forth) but it is a certaine generall punishment, which comprehendeth all the sorrows of all the members and sences together.

36 If the sorrow and paine of a woman trauelling in child-birth be so great, & so generall, that it inuadeth euery part; what shall become of them vpon whom al manner of sorrows shall come? If a man cannot indure a little fire in one part of his body (as on his little finger) but one houre, how intolerable shall the paine of the damned be

when

when they shall wholly burne within and without? Which of you (saith the Prophet Isaiah) can dwel with burning fire? And yet our fire here is but a picture and shadow of that vnquenchable fire there in hell, where one drop of cold water will be more worth, then all the iewels of the world, though onely to cole the tongue.

37 All the senses of the body shal be here tormented: & that not with heat onely, but also with extreme & most frézing cold: as Gregory affirmeth in these words: In Hell is intolerable cold, vnquenchable heat, an immortall worme, a stinke not to be endured, a scourge euer striking, darknesse palpable, a fearfull vision of deuils, confusion of sins, and a desperation of all good things.

38 This endlesse miserie shall inforce thée to howle and cry, Cursed be the day wherein I was borne: and let not the day wherein my mother bare me, be blessed. Cursed be the man that shewed my father, saying: A man-childe is borne vnto thée, and comforted him. Cursed be he, that he slew me not, euen from the wombe, or that my mother might haue béene my graue, or her Wombe a perpetuall conception. How is it that I came forth of the Wombe to sée labour, paine, and sorrow, what my dayes

should

should be consumed with shame?

39 These things among many other tor ments, shal inforce the wicked to blaspheme and curse: first, that before the day of dom they daily see the downfall of those into hell of whose damnation they themselues hau beene the authors. And for this cause Dives in hell prayed Abraham to send Lazarus to his Fathers house, to forewarne his bre thren, that they might not come into that place of torment.

40 Secondly, because in hell the waters which they could wish might serue for their refreshing, shall be like the burning pitch which shall neuer be quenched: the smoke whereof shall ascend for euer.

41 Thirdly, because they shal be gathered together as the prisoners in the pit, and fag gotted vp in a band, like a bundle of sticks for the fire. For, as heauen is (as touching the many mansions whereof Christ speak eth) in it self infinite, answering the essence maiesty, and power of God, being placed a boue all orbes and spheares, and far beyon all circle & compasse of mans capacity: eue so Hell is limited in a small Orbe, capable of no more then the damned, & the Instru ments of their torments, which cannot b very spacious in regard the whole earth

mu

much lesse, then ỹ circumference of the sun. The straitnes of which place shal bring to ỹ huge heaps of the damned, packt vp therin, increase of torment, with palpable darknes.

24 Now, if this bel were but a temporal pain (as Origen thought) then hope would cheare the tormented sinner: but the torments are eternall, and the tormented quite destitute of hope. The worme of conscience is there for euer without solace, & gnashing of teeth shal be continually without gladnes. Thus the torments of the damned, shall continue so many worlds, as there be starrs in the firmament, as there be grains of sand by the sea-shore, and as there be drops of water found in the sea. And when these worlds are ended, the paine and torments shal not cease, but begin afresh: and thus this wheele shall turne round without end.

43 For, when the motion of the Primũ Mobile, and of the heauens shall cease, then shal time also cease. Now in this world, ther is a time past, now there is a time present, & a time to come: but then there shall be no time past, nor any time to come: no weeke, no moneth, no yeare, nor any variation of time. It shal be as the day wherof the Prophet speaketh, which shal be neither day nor night. This shall be a very long day: for

it

it shall be for euer and euer. For one day is with the Lord as a thousand yeares; and a thousand yeares, but as one day of darknesse, and of blacknesse.

45 What man considering these things, will endure these hellish torments, euerlastingly, to enioy for a little while the vaine pleasures of the flesh? Although a man by liuing in sinne, might procure vnto himselfe the wisedome of Solomon, the strength of Samson, the beauty of Absolon, & Susanna, the riches of Cræsus, the power of Augustus, and the yeares of Methusalah: what would all this profit at last, if after a while, being in death, thou canst neuer deliuer thy body from the wormes, nor thy soule from hell-fire? And as our Sauiour Christ saith, What doth it profit a man to winne all the world, and to lose his owne soule? If thou often meditate these things, thou shalt both leade a good and holy life, and after a while, make a blessed and happy end of thy Pilgrimage.

CHAP.

CHAP. V.

Concerning the ſmall number of them that ſhall be ſaued.

STriue to enter in at the narrow gate: for many, I ſay vnto you, will ſeeke to enter in, and ſhall not be able, Luk. 13. With what purpoſe and meaning hath the Lord vttered this ſentence? Verily, to no other end (as may be gathered by the words going before) then to ſhew, that there are few in number which are ſaued, and many which periſh.

2 For there are ſome which had propounded this queſtion to the Lord, ſaying, Lord, are there few that be ſaued? To the which queſtion the Lord anſwered ſo wiſely, that by his anſwer he taught, that there were but few which ſhould be ſaued, and alſo rendreth a reaſon why they were but few: Striue (ſaith he) to enter in at the ſtrait

gate, for many, I say vnto you, will striue to enter, and shall not be able: the which is all one, as if he had more plainly said, they are but few which shall be saued: and that for no other cause, but for that the gate of life and saluation, is strait and narrow.

3 This thing the Lord goeth about to print in our minds, when as he so often-times repeateth, Many are called, but few are chosen: And when he cryed again, Wide and broad is the way which leadeth to perdition, and many there be which enter thereat: but narrow and strait is the way which leadeth vnto life, and few there be which finde it.

4 This thing, Isaiah setteth before our eyes by a very plaine, and yet fearfull similitude: for thus he speaketh, Surely, thus shall it be in the midst of the earth, among the people, as the shaking of an Oliue-tree, and as the Grapes when the Vintage is ended. Isa. 24. 13. These shall lift vp their voyce, and shall sing praises, when the Lord is glorious and magnificent: that is to say, how seldome do Oliues hang vpon the tree after they were shaken? and how seldome are grapes found vpon the Vines after the Vintage? euen so few shall be saued out of the number of men. Who will not tremble?

who will not forget his sport and mirth, and delight, if he begin to thinke vpon this thing?

5 Againe in Esdras it is said, The most High made the World for many, but the world to come for few: The earth yeeldeth great store of clay to make Pots, but little gold: So it is with the worke of this world, there be many created, but few shall be saued. We see hereby, that euen in naturall things, those that be most excellent, are most rare; much clay, but little gold: great plenty of common stones, but of precious stones very few: vnprofitable hearbs spring euery where, but wholesome and medicinable hearbes are more geason. 2. Esd. 8.4.

6 How many millions of Infidels, Barbarians, Turkes, and Iewes, which remaine in the darknesse of their owne ignorance, are damned? And among Christians, so many as hold not their profession truly, or otherwise, are euill liuers therein. And before the comming of Christ, all the world went the broad way to damnation, for many thousand yeares together, excepting a few Iewes which were a peculiar people vnto GOD: and yet amongst them also, it seemed the greater part were not saued.

7 If this be so, that God damneth so many thousands for one that he saueth; how is it true that his mercy is aboue al his workes, and doth surmount his iudgements? For if the number of the damned, do so much exceed the number that are saued, it may seeme that the worke of iustice doth exceed the worke of mercy.

8 To this obiection it may thus be answered: First, that mercy may be said to exceed his iustice, for that our whole saluation is of his mercy, and our damnation of our selues, as from the first and principall cause thereof, Thy perdition is onely from thy selfe (O Israel) and thine assistance to do good, is onely from me.

9 Secondly, in that he desireth that all men might be saued. Wherby it appeareth, that he offereth his mercy to all willingly and freely: and is constrained to execute his iustice by our obstinate behauiour onely, Mat. 23 37.

10 Thirdly, in that he vseth many meanes to saue the damned in this life. First by calling them, and assisting them sometimes with his grace to do good, by mouing them inwardly with infinite good inspirations: secondly, by alluring them outwardly with exhortations, promises, and examples of others

others: thirdly, by aduersities: fourthly, by prosperities: fiftly, by giuing space to repent: lastly, by threatnings. This must néeds make the very damned confesse in hell, that his iudgements are nothing comparable with the greatnesse of his mercies.

11 But to returne to our purpose: séeing they are so few that shall be saued: if they be compared with those that shall perish, Isaiah saith full truly, these shall lift vp their voice, they shall shout for the magnificency of the Lord: that is to say, when (the kingdome of Antichrist being finished) Christ shall come in the clouds of heauen with power, & maiestie; when he hath cast innumerable multitudes of the wicked into hell fire; when he hath iudged all blasphemers, all fornicators, all drunkards, & vncleane persons to eternall torments, and when he hath tumbled down headlong all proud persons; when those few which are left, shall lift vp their voyces and shall breake forth into ý praises of the Lord.

12 Now, let all men which are louers of themselues, eat, and drink, play, laugh, liue in security, & giue themselues to delights, and they shall sée what will come vpon them some after. Verily, if they be but a few that be saued, these are not like to be of the number: but are rather to be reckoned among

those which play vpon the Cymbal & Harpe liuing in prosperity and pleasure all their dayes, at last descend into their graues.

13 Thus haue we the meaning and purpose of our Sauiour Christ in the former sentence: now we will begin briefly to expound the same.

14 Striue (saith he) to enter by the strait gate. One moued the question, but the Lord maketh answer not to one onely, but to many: Striue ye to enter in at the strait gate. For although one had propounded the question, yet there were many which desired to heare the solution of the question.

15 But what is that strait gate by which we are cõmanded to enter? Surely, no other thing then Christ himselfe. For, in another place he saith plainly, I am the doore, by me if any man enter, he shal be safe. And againe, I am the Way, the Truth, and the Life.

Ioh. 10. 9.

Ioh. 10. 6.

16 After what manner then do men enter by Christ? Two things are required for this entrance by Christ into heauen: the one is, on the behalfe of Christ: the other is, on our behalfe. That which is required on Christs part, is, that he open the gate: for he hath the key of Dauid, and openeth, and no man can shut, & he shutteth, & no man openeth: and this is done long since. For Christ

Apoc. 17.

then

then opened to vs the gate of euerlasting life, when liuing here vpon earth, he was obedient to his Father, humbling himselfe to the death, the most shamefull death of the Crosse. For, as the disobedience and pride of the first Adam, did shut vp the gate of the kingdome of heauen: so the obedience of the second Adam, and his humility, opened the same againe. Therefore that which is required on the part of Christ, is already done: for the gate standeth wide and open, and shall so stand vnto the end of the world.

17 But on our part this is required, that we striue and labour by Gods assistance to enter in at this gate, which (as is said) standeth open. And we enter when we vse and receiue those meanes to obtaine saluation, which Christ appointed: namely, Faith and Repentance. For this was the first Sermõ he preached: Repent and beleeue the Gospell. Those two do worke hope, charity, humility, chastity, patience, &c. But because these things are hard to the carnal man, and vnregenerate, therefore the gate of saluation is called the strait gate.

Mar. 1. 15. Faith commeth by hearing the word preached.

18 But some man peraduenture will say, if the law of the Lord be a strait way or gate why doth ỹ same Lord in another place affirme, that his yoke is sweet, and his burthen

light? How do these things agrée? Striue you to enter by the strait Gate, & My yoke is sweet, and my burthen light. The knot may be vndone many wayes. S. Chrysostome expounding the seuenth Chapter of S. Matthews Gospel, affirmeth, that the law of the Lord in it selfe is grieuous hard, but yet also, and it is light and sweet, if the rewards to come, and the torments to come, be considered. For the sufferings of this life are nothing in comparison of the glory that shall be shewed vpon vs.

Mat. 11. 30.

Ro. 8. 18.

19 If the sicke man for the loue of his health, is very willing to drinke most bitter potions: If the Husbandman in hope of the harueſt to come, setteth light by the scorching heat of Summer, and the pinching cold of Winter: If the Marchant feareth not ỹ danger of ship-wrack, nor the lying in wait of Pyrats, when he aduenture th for gold: If the souldier for vaine glory, and a shadow of honour, thinketh the burthen of his armour light, and is contented to vndergo hunger, thirſt, watchings, labours, wounds, perils, & death it selfe: how can it be, but that those things which God commandeth, must be easie & light to a Christian man? especially if he consider ỹ great and sempiternall glory which God promiseth to his Souldiers.

20 The

20 The holy Apostle writing to the Ephesians doth not without cause say, that he prayeth with so great carefulnesse that the God of glory would vouchsafe to giue them the spirit of wisdome, and illumined eyes of the heart, that they may know what is the hope of his calling, and what is the riches of his glory, and of his inheritance in the Saints. For he knew that the greatnesse of the heauenly reward was such, that ỹ onely consideration thereof was able to make all grieuous and bitter things sweet and light. These cogitations (saith S. Cyprian) what persecution, what torment, can ouercome? The minde which is setled vpon religious meditations, standeth firme and stable: and the same mind standeth immoueable against all the terrors of the deuil, and threatnings of the world, being confirmed by a steadfast faith of the things to come. Ephes. 1. 8. Cyprian de exhort. Martyrii.

21 The punishments also and torments which are to come, are so continuall and grieuous, that to escape them, all the labors that we suffer here in earth, are not to be accounted labours.

22 But yet let vs see another answer to the former question. The way of the Lord in the beginning is very strait, but by little and little it is inlarged. In the beginning it

it ſéemeth hard & bitter: but by vſe it groweth eaſie, by little and little: by cuſtome it is made light and ſwéet.

23 Hereupon S. Bernard ſaith, The Commandements of God, at the firſt ſeeme importable; afterward not ſo heauy: thē, not heauy at all; and in the end they delight. To this agréeth the ſaying of S. Ierom, Vertues are hard to him that firſt takes thē in hand, eaſie to him that profiteth in them, & ſweet to him that exerciſeth them. And S. Auguſtine ſaith, The paths of Equity, when a man firſt entreth into them, are ſtrait & narrow: but when he hath gone forward in them a time, they ſeeme ſpacious and broad.

Alſo Salomon in his Prouerbs ſaith, I haue taught thee in the way of wiſedome, and led thee in the paths of righteouſneſſe, wherein when thou goeſt, thy gate ſhall not be ſtrait; and when thou runneſt, thou ſhalt not fall. That is to ſay, before thou entreſt, thou ſhalt be diſcouraged: but when thou art entred, thou ſhalt féele little difficulty or none at all.

Pro. 4. 18.

24 Homer, the Prince of Gréeke Poets, a Heathen man (but yet wiſe) writeth, that when Vliſſes ſhould paſſe by thoſe places where Circe a famous woman in Inchantments (wherby ſhe turned men into beaſts) dwelt

owelt, carried with him a certaine herbe, by the force wherof, he fortified himself against her power: the roots of the which are most foule & stinking, but the flowers most faire, and white as milke. The purpose of Homer is hereby to shew, that wise men (whom he described in the person of Vlisses) are wont to guard and fortifie themselues with vertue, which is stronger then any armour of proofe: lest being vanquished with diuers desires and lusts, they be transformed and made like vnto brutt beasts: and that vertue is like to the said hearbe, which hath blacke roots, and white flowers; for that the beginnings of vertue are hard and vnpleasant, but the fruit thereof most swéet and good.

25 Moreouer, experience, and daily vse proueth this. For there are many to whom if we should say thus, This must be your life hereafter: Ye shall abstaine from pastimes and pleasures: ye shall seldome walke abroad out of your houses: ye shall not haunt after feasts and banquets: ye shall not vse wanton dalience with women: but ye shall follow your vocation at home, wherein ye shall be conuersant: and hereunto ye shall ioyne prayer, reading, & godly meditation. To this they would answer, we can in no wise performe this, without God should worke

worke a great miracle in vs, this is no humane life, but a life for Angels.

26 But if these men would begin to enter the kingdome of heauen, & as it were with a strong hand, to resist their euill customes, to exercise themselues in good works, and willingly to vse those remedies, which help to root out sinne and wickednesse (as often prayer and fasting, the receiuing of ỹ blessed Sacraments of the body and blood of Christ, the diligent reading of the Scriptures and other good bookes, the company and fellowship of good men) who doubteth, but that vpon these religious exercises, there will follow such good successe, that the way of the Lord shall be opened vnto them more and more: and that in a short time they shall sée themselues in ỹ place with exceeding ioy of minde, whereinto afore they thought they should neuer come: and thus they shall not onely with labour and paine, but also with delight and pleasure, abstaine from sin and wickednes, and liue a holy and blessed life.

27 For the Philosopher (though an Ethnick) saw this plainly, and so taught, that it is a pleasure to a vertuous man to liue vertuously. And Solomon expresseth the same thing in other words, The righteous man reioyceth to deale righteously.

28 More

28 Moreouer, this question may be answered another way, if we say with Theophilact, that Christ is a strait gate, and narrow way, so called, not so much because he so is, but because he seemeth so to the louers of the world, to wealthy & to rich men. For in very deed, if men were humble, if they would lay aside many vnprofitable burthens and put off the garments of the flesh, they would (peraduenture) finde no straitnes in the way & gate of the Lord: whereas now they think vpon nothing, but how they may rise continually, how they may ware fat in body, swell in minde, how they may extend and inlarge their possessions, how they may abound and flow in wealth: neither do they cease at any time to lade themselues with the heauenly burthens of the cares of this life. And what marueil then, if to such men the gate of the heauenly kingdome séeme to be strait and narrow?

29 It séemed not a hard & straight way to the Apostle of our Lord: it séemed not so to them which succéeded them in profession, who forsoke all that they possessed, & would néeds follow poore Christ in pouertie. For it cannot be expressed in words, how ample and large the way of the Lord shall be made vnto all them which can set their

heart

heart vpon heauen, contemne earthly vanities, with great feruency of minde to cleaue wholly vnto God, and which can cut off the desires of vnprofitable things.

30 Last of all, this may be added also for the explication of our question; that the law and commandments of God are a straight way and gate if they be considered by themselues, and alone. But if the grace and help of God be ioyned vnto them, they ought not to be called a strait gate, but a sweet yoke, and a light burthen.

31 For this is the difference betweene the Law and the Gospell. The Law commanded that we should be holy, but it gaue no grace by which men are sanctified. It cõmanded vs to fight against the deuill, but it gaue not vnto vs necessarie armour and weapons to fight. It commanded vs of carnall to become spirituall; but it gaue not the holy Ghost, by which we might be spirituall. It commanded vs to go forward towards heauen, but giueth not vnto vs Ladders and steps by which we may ascend into heauen.

32 Therefore the Law was a yoke, but not a sweet yoke: It was a burthen, but not a light one. But the Gospell commanding the selfe same things, giueth help and strength

that

that they may not onely be done, but also that they may be easily done.

33 Wherefore the Gospel is a yoke, but swéet: it is a burthen, but light. It is also a straight and broad way: it is a sharpe and pleasant way. Let vs heare the words of the Prophet, saying: Because of the words of thy mouth, I haue kept hard waies. Behold a yoke and a burthen, a strait and a narrow way. Let vs heare ỳ same Prophet againe: In the way of thy Commandements I haue had as great delight, as in al maner of riches Againe, I haue runne the way of thy commandements when thou hast set my heart at liberty. Behold a helpe of grace. Psal. 119.

34 For then the way is inlarged, and the course easily finished, when the heart is made spacious & wide with the fire of loue. What is the cause that all the Saints did so great and wonderfull works, and we so small, and the same not without the compulsion of the Law, many times? Surely, there is no other cause but this: they were feruẽt, but we are cold. Finally, they which complaine of the straitnesse of the Lords wayes, séeme to me not to haue knowne as yet what the Gospell signifieth. For, what doth the Gospel signifie? what grace? what the law of Loue? What the holy Ghost?

What

What, Christ? What, Iesus? And what, a deliuerer? But a deliuerance, but libertie, and charity, but sweetnesse and felicity.

35 What this gate is, whereof the Lord speaketh, why it is called straight: we haue hitherto shewed: these words are to be considered, Because many I say vnto you, shall seeke to enter, and cannot.

36 There are three sorts of men, which shall seeke to enter in, and yet notwithstanding cannot: and there is also a fourth kinde which do not so much as seeke to enter in.

37 There are some therefore which seek to enter into the kingdome of Heauen, but they do not therefore enter, because they do not seeke to passe and enter by the straight gate, but by the broad way. And of this sort are the Mahometanes, the Iewes, Heretickes, Papists, Sectaries, and all Infidels. The Mahometans seeke to enter, and to be saued: but therefore they enter not, and cannot be saued, because they enter not by the straight gate, Christ: but by the broad gate, Mahomet. For when Mahomet saw the straitnesse of Christian Religion he opened a certaine other gate, broad and wide which leadeth the direct way vnto hell.

38 Behold and see what a wide gate Mahomet hath set open, he hath taught nothing

nothing to be beleeued which exceedeth mans vnderstanding: no Trinity, no Incarnation, no Death or Resurrection of the Sonne of God. Also he hath taught to hope for nothing which the eye seeth not, nor the eare heareth not. The flouds of milke, hony, and Wine, fulnesse of Venerie, and fulfilling of lusts, multitude of Seruants, continuall sports and banquets; these he would haue to be the felicity of the blessed.

39 The Papists also set open a very wide gate, when they teach men to merit heauen by works, to purchase vnto themselues with money, pardon for their sinnes past and to come, to redeeme their soules out of Purgatory fire, by purchasing infinite Masses and Dirges with money, to be sung after their death, to haue absolution of their sinnes by confession to a Priest, with diuers other points of like sort: which maketh the way very broad and open for rich men, but strait and narrow for the poore.

40 In like manner all Hereticks, and Schismatickes, which cannot indure & abide the straits of this gate, do open euery one to himselfe a proper gate. The Family of loue, haue a peculiar gate: the Anabaptists, and Libertines, a wide gate: and the Brownists, and Barrowists at this time, a

fantasticall gate, which seeke an equality of States and persons, a communion participation of other mens portions, a sacrilegious spoyle of the Lords treasury and sanctuarie, with Athalia: whereby they open the broad way of disorder and confusion, and a liberty to all sinne and wickednes; and yet by these gates which stand so wide open, a great multitude of men do daily enter.

41 All which the Lord calleth back with these words: Striue ye to enter in at the strait gate; for many (I say vnto you) haue sought to enter (namely vnto life) and cannot: because they enter not in at the straight gate, which only leadeth vnto life.

42 Let not the largenes of the gate moue you. What doth it profit to enter easily, and not by the strait, if ye enter into Hell? May rather if ye be wise, suspect & stand in feare of the broadnes of the gate, & of the facilitie of faith. Strait is the gate, and narrow is the way which leadeth vnto life. And that is true Christian faith, which for the deepnesse and excellency of his mysteries, requireth this, that vnderstanding be captiued of will.

43 There are yet another sort which desire to enter in at the straight gate, but they come too late, and therefore seeking to enter in, cannot. He that stept not quickly, and at the

the first, into the water of ỹ poole Bethesda, after the Angel had stirred the same, lost the benefit of healing: and great were the liberties and priuiledges which the Israelites had in that great yeare of Iubile, which was euery fiftieth yeare: & he that challenged not his frædome in this time, afterwards lost it. Euen so, now is the time of health, wherein the Archangel Christ Iesus, maketh ỹ water of life effectuall to our saluation: now also is that Iubile, wherein we are to challenge the benefit of Christs death & passion, and the gate of heauen is set open: but the said water of life must haue his vse in time, or else it helpeth not: and when the yeare of Iubile is past, the gate of heauen will be fast shut vp. Euery mans life is his yeare of Iubile; and when his life is ended, the Iubile is past, and he is barred from the gate of life. Leu. 25. Num. 36.

44 And because many, while they liue here, are ouerwhelmed with the cares of this world: and passing on their way, do promise vnto themselues a long life, and a large yeare of Iubile; the Lord foreseeing their perill doth after this manner carefully admonish them, Striue ye to enter in at the strait gate; as if he should say, vse no delaies in the way, but make hast, runne apace while the yeare of Iubile lasteth, while ye haue time of

repentance, and whyle the gate of saluation is open. For many shall seeke to enter in, but because they come too late, they shall not enter. They shall knock in vaine at the gate, they shall cry in vaine, Lord, Lord, open vnto vs, and in vaine they shall wish to haue one day of repentance.

Mat. 25. 45 And for whom I beseech you, are those things so often spoken? Are they spoken for those that are dead, & stand without knocking, and saying, Lord open vnto vs? No verily, they are not spoken vnto them, for they haue no profit thereby: but they are spoken to vs, and for vs: and to vs (I say) is this spoken; The gate of heauen is now opened vnto you, now is the time of your *Iubile* come, now the kingdome of heauen is offered vnto you, ye are now called vpon to enter by the strait gate: lose not this opportunity, for the gate will be shut much sooner then you thinke of, euen before you be aware; then shal you be most miserable and vnhappy for euer: ye shall desire but one houre to be giuen you of this most precious time, whereof now ye make so little account, and it shall not be giuen vnto you.

46 There is a third sort of men, which seeke some enough to enter by the straight gate, but yet being ouercome with the strait-

ſtraitnes of the way, do not enter in. To theſe the Lord ſpeaketh, Striue ye to enter in by the ſtrait gate, becauſe many, I ſay vnto you, ſhall ſeek to enter, that is to ſay, they ſhall make a proſe, whether they can enter or not, but they ſhal make it dangerous: they ſhall aſſay, whether they can enter by thoſe ſtraits: but becauſe they ſeeke not with all their ſtrength to enter; therefore in the end they ſhall not enter.

47 There are of this ſort an innumerable multitude of men, which when they heare their ſinnes and wickednesſe by the word of God condemned, do for a while purpoſe to forſake them, and to enter in at the ſtrait gate of a vertuous life, and to forſake their drunkennes, fornication, contention, ſtrifes, and ſuch like, from which the Apoſtle commandeth vs to abſtaine: ſo that theſe ſeeke to enter, and begin to enter; but ſome after, they returne with the dog to his vomit, and with the Sow to her myre againe.

48 And ſome many times renew their deſires, they often times conceiue the ſpirit, and yet neuer bring forth. But the Lord is not fed with barren deſires, it is not enough to haue a will to enter, but we muſt alſo labour & ſtriue to enter. For I ſay vnto you, many ſhall ſeeke to enter, many ſhall haue a

will to enter, many shall haue a desire to enter, many shall proue to enter: but because they will not striue and labor with all their strength, therefore they shall not enter. For the kingdome of God suffereth violence, and the violent draw it vnto them.

49 When there is a Comical or Tragicall Play at the Theater or Curten, do ye not see many times, how men do throng and shoue with great labor, to enter in betimes, that they may heare and behold the same: for the which they thinke their paine, their time, their labour, & their cost wel bestowed. But in the kingdome of heauen there shall be such glorious sights, & so farre excelling those worldly vanities, & prophane delights, that the beholders of them shall be made happy with the beholding thereof. And we must not tarry til our seruants go before vs to prepare the way, but euery man by himselfe, be he rich, be he poore, be he noble, or vnnoble, euery one must seek to prepare, and make his owne way, and must striue, labour and endeauour all that he can, if he will be at those delightfull and happy sights.

50 These things considered; which of vs will not sustaine the labour and trauell, to enter in at the straight gate? Who will not willingly suffer himselfe to be pained and af-

afflicted for a time: I doubt not, but that there are many which would enter, but they cannot, & therefore they cannot because they know not how to enter. For without skill, we must not looke to enter by those straight and low gates. If the gate be lowly, & thou lookest to go in without stoping, with a right vp body, not once bowing downe thy head, it is like that thou shalt hurt the fore-head, and yet be stopt from entrance: Euen so, the gate being strait, except thou know how to conforme thy selfe to the fashion of the crosse, & to enter as it were stoping, or sidewayes, thou shalt desire to enter in vaine. Therefore this is that which the Lord saith here, Striue to enter in at the strait gate: because many, I say vnto you, shal seek to enter in & cannot: and all because they cannot fashion themselues to the crosse, & know not the manner of entring in by the straits. Therefore thou must conforme thy selfe to the manner of the crosse, that is to say, thou must determine with thy self to endure with a valiant mind, all manner of afflictions: and after this manner thou shalt easily enter.

51 Thus the Lord himselfe entred: for thus it behooued Christ to suffer, that is to say, it was requisite for Christ to be crucified, and so to enter into his glory. Thus the

Apostle S. Peter, thus the Apostle S. Andrew, and thus all the elect haue entred into the kingdome of heauen. For, they all, following the figure of the crosse, with many tribulations, and with great labour, haue entred into the straits of this gate.

52 But now to come to the last and most vnhappy sort of men, which do not onely striue to come in, but also do not so much as thinke vpon any entrance. And how many think you, are there to be found in this number? verily, there are very few which are not to be reckoned among this kind of men. What man is he, that forgetteth not the feare of God, and his owne saluation? To how many do these words agree? The Harp and Viol, Timbrel, and Pipe, and Wine are in their feasts, but they regard not the work of the Lord. And againe, They take the Taber and Harpe, and reioyce in the sound of the Organs; they spẽd their daies in wealth, and suddenly they go downe to the graue. They say also vnto God, depart from vs, for we desire not the knowledge of thy wayes, &c. That is to say, we will not walke in that strait way which thou commandest vs to walke in, but we will go the broad way.

Isa. 5. 21.

Iob. 21. 13.

53 When the Phrygians first became Christians, the Gouernor of ỹ City desired to

to be resolued by the Bishop (who was then about to baptize him) of this question: namely, whether those that shal be saued, or those that shall be damned, shal be the greater number? The Bishop answered, that the greater nomber should be lost. And I (quoth the Gouernour) will do as the most do, and so refused his Baptisme. Many men at this day peraduenture, will be ashamed openly to say thus as the Gouernour did; and yet in deeds proclaime it.

54 Wherefore the greater part of men shall be adiudged to euerlasting paines: few are chosen. Many go the broad way: few there be that enter the strait gate: the which is not onely proued vnto vs by words, but also by many types & figures of the Scriptures.

55 God in that old world, wherein Noah liued, entred into iudgement with mankind, and destroyed the euil and the wicked with the flood, but saued the good and godly. And how many were saued in that great multitude? A few (saith S. Peter) that is to say, Eight Soules, &c. Gen. 7. 2. Pet. 2 5.

56 Furthermore, in the dayes of Abraham, by another figure, he setteth before our eyes, the smal number of them that shall be saued: for when he destroyed Sodome and Gomor- Gen. 29.

Gomorrah with fire and brimstone from heauen, he among so many people saued onely three.

1.Cor.10. 57 Moreour, in the time of Moses, God brought the people of Israel out of Ægypt, to plant them in the land of promise, a land flowing with milke and honey: all which things happed to them in a figure, and were done to admonish vs, vpon whom the ends of the world are come. How many were there thinke you of this people, which came out of Ægypt? Six hundred and three thousand, fiue hundred, and fifty, besides women and children, & old men. How many of this Num.3. exceeding multitude entred into the Land of Promise? No more but Iosua and Caleb. Num.16.

58 To conclude, what other thing was the Transfiguration of the LORD in the Mount, but a most manifest figure of blessednesse? But ah, how many were admitted to this blessednesse? Onely fiue: Moses, Mat.17.7 Elias, Peter, Iames, and Iohn: to giue vs to vnderstand not onely that they are few that shall be saued (because there are but few Christians, if they be compared with Ethnicks, Iews, Sarazens, Hereticks, and such like, which without all doubt perish) but also because among Christians, few shal be saued. Wherfore, whosoeuer loueth God truly and

and his owne soule, let him labour & striue to enter in at the strait gate during the time of his pilgrimage here in this life.

CHAP. VI.

Concerning Repentance without delay.

IESVS, the sonne of Sirach, giueth vs a very profitable admonition to turne vnto God from sinne and wickednesse so spéedily as possibly we can, in these words: Because thy sinne is forgiuen, be not without feare to heap sinne vpon sinne: And say not, The mercy of God is great, he wil forgiue my manifold sinnes; for mercy and wrath come from him, and his indignation cometh downe vpon sinners. Make no tarrying to turne vnto the Lord, and put not off from day to day: for suddenly shall the wreth of the Lord breake forth, and in thy security, thou shalt be destroyed. Chap. 5.

Also Solomon to the same effect giueth vs, most excellent counsell, saying: Remember now thy Creator in the daies of thy youth, while

while the euil daies come not, nor the yeare approach, wherein thou shalt say, I haue n pleasure in them. Hereunto agreeth the say ing of S. Augustine:

Age pœnitentiam dum sanus es: si sic age dico tibi quod securus es, quia pœnitentiam egi eo tempore, quo peccare potuisti. that is, Re pent thee while thou art in health: so doing I say vnto thee, thou art without danger, be cause thou hast repented, at what time tho mightest haue sinned.

2 Although these diuine Testimonie might satisfie a Christian man, that the hope is vaine and full of perill, which dei their conuersion and repentance, albeit bu for one houre: yet it shall be shewed by othe reasons, that may more plainly appear how needfull a thing it is for man, with a speed to repent him.

3 There are foure principall causes, wh a man cannot without great labour & diff culty forsake sinne, & follow righteousnesse The first cause is, a custome in sinning, th which being now made, as it were anoth nature, can very hardly be ouercome: F as Mithridates vsed to eate poyson so lon that nature in ỹ end could very well brow and digest it, & the people called Cimmeri are so well acquainted with darknes

where

herein they liue continually, that they
nnot well endure the light: euen so, men
at liue continually in sinne & wickednesse,
e so in vse therewith, as all things contra-
vnto their custome, greatly offend them
y the which custome (as Augustine affir-
eth) dishonest and filthy things seeme vn-
them honest and pure. And as houses and
nds, and other things by long continuance
time, bring to him that holdeth them, a
lea of Prescription, and being so prescri-
d, cannot be recouered without a great
ivilledge had from the Prince: euen so,
s and vices when they haue a long time
custome prescribed vnto themselues the
inde of a sinner, men striue in vaine except
od the most mighty King, by a singular
ailedge of his grace, do turne a stony
art into a fleshey heart. For, if sinne be-
me, as it were, the wife of our youth, we
all hardly leaue it. O how easie (saith S.
ugustine) is the entrance into sinne, but
e coming out very hard! Therefore *Obsta*
incipiis, kill sinne in the beginning, then
alt thou not sinne in Concupiscence, much
e in practising of sinne; and lastly, in de-
ghting in sinne.

4 The other cause, is the malice, and
atchfulnes of the Deuill, by which he hol-
deth

2. Tim. 2, 16.

deth fast his seruants and captiues. For he which committeth sin, is the seruant of sin, and is held in captiuity with the snares of ỹ deuill (as the Apostle teacheth) euen at his will. The deuill is that strong armed man, which with great care & diligence standeth vpon his guard. And yet as S. Augustine saith, *Non tam fortis est sua fortitudine, quam nostræ negligentia*, that is, He is not so strong by his owne strength, as by our negligence. And although his power be very great, yet he seeketh not so much by force to hurt vs, as by his subtle suggestions: for ỹ which cause he did not aske leaue of our Sauiour Christ that he might cast him downe from the pinnacle of the Temple, but sought rather to perswade Christ to cast himself down headlong. The serpent (in like maner) sought not by force to craue Eue, but allured her to take it her selfe, that she might, as it were, with her owne knife, cut her owne throat. The deuil will not breake open the doore vpon vs, but he must find it open & empty, swept and garnished, and then he will enter. And that he may thus make our selues ỹ instruments of our owne misery and woe, he ceaseth not to tempt vs neither day nor night: That (as S. Gregory saith) he may winne vs at the leastwise by his tediousnesse. When he hath thus

Lu. 11. 21.

Mark. 4.

Gen. 3.

Mat. 11. 25

thus brought vs to his lure, then his care is to hold vs still in his bondage: and for feare that we should make conscience of sin, and so turne to the Lord by repentance, he putteth a faire vizor ouer the vgly face of sinne: and so disguiseth her, that the proud person which exceedeth in apparell, saith, that his or her pride, is cleanlinesse and decency: the Whoremonger and Fornicator taketh his filthy life to be but the course of youth: the drunkard and riotous person perswadeth himselfe, that his excesse is but good fellowship: the couetous person, beleeueth that his couetousnesse is good husbandry: The idle person which spendeth his whole time in dice, cards, & such like, neglecting his vocation, flattereth himselfe, that his time thus wickedly spent, is honest recreation: whereas if the deuill had not blinded them, so as they might see sin in her colours, she would seem such a deformed monster, as they would loath her for euer. For her eyes are full of Adulterie: her eares very large and great, open to heare all vaine delights: her tongue swolne with lying and deceit: her throat is an open Sepulchre: her lips are boulstred vp with the poyson of Aspes: her hands are large to receiue bribes: her belly hath a timpany of surfetting & gluttony: her backe is laden

Mark the deuils policy herein, & beware: for many by this meanes are deceiued.

What a monster sinne is.

laden with falsehood: & yet her feet are swift to shed blood: with her heart she thinketh vpon nothing, but how to betray the innocent, and oppresse the widdow & fatherlesse: yea, from the very top of the head vnto the sole of the foot, she is full of botches & sores, and hath no whole part. What man will be coupled with this Monster, who hath no other dowrie and portion of her father the deuill, but hell-fire? Let him then that hath béene inchanted with her adulterous eyes, diuorce himselfe betimes from her company without delay: for delay is perilous. Her handmaid Security will peraduenture flatter vs, & say, It is too soone yet to depart, and so to craue further company: much like vnto Suetonius Tranquillus Crow, which in the Emperour Domitians dayes, stood vpon the Capitol, & said thus: All shall be well. It is the Deuils voyce, which saith, Cras, Cras, to morrow, hereafter: but God saith, Hodie, To day if ye will heare his voice, harden not your hearts. If we harkē to the deuils voice, he will serue vs as he serued Adam & Eue, and will lay open our nakednesse & shame.

5 A third cause of our delayed repentance, is the absence of the holy Ghost from vs for as the Spirit of the Lord dwelling in our hearts, maketh the way of vertue easie and

swéet,

sweet, insomuch that the Prophet *Dauid* saith, I haue as great delight in the way of thy commandments, as in all manner of riches: And againe, I haue run the way of thy Commandements when thou hast set my heart at liberty: Euen so contrariwise, the absence of the holy Ghost maketh the same way hard and vnpleasant. And as the light of the Sunne cheereth vp mens spirits to go to their labour: euen so the Sonne of righteousnesse shining in our hearts, with the bright beames of his grace, maketh vs to haue a delight in the way of thy commandments. The first outward meanes of Pauls conuersion, was the great light which he saw from heauen; then he was cast downe to the ground, and humbled: he heareth a voyce, and acknowledgeth it to be Gods voyce, and then ariseth vp, and saith, *Quid faciam Domine?* What shall I do? It is the celestiall illumination that worketh our conuersion vnto God, and which frameth our hearts to his obedience. And therefore the Lord saith, by the mouth of the Prophet *Ose* thus to sinfull men: Wo vnto them when I shall depart away from them. And by the Prophet *Ieremie*: Vnderstand and know what a grieuous thing it is, that the Lord thy God hath forsaken thee.

Psal 119.

Act 9. 6. Act. 26. and 12.

Ose 6. 12.

6 The last cause is, a certaine sickneſſe, and languiſhing of all the faculties of our Soule: for the apple is not ſo eat of wormes, nor the garment with moaths, as the powers of the ſoule are corrupted with ſins and wickedneſſes, as the vnderſtanding is darkned, the iudgement dulled, & the will depraued. Whereof it cometh, that now to liue a holy and godly life, is a very hard and painfull matter. Who ſeeth not then, in what perill and errour they are, who putting off their repentance and converſion from day to day, do thinke that the ſame which is now hard vnto them, they ſhall finde afterwards more eaſie, when all the cauſes of difficulty & hardnes are increaſed? When they haue increaſed the cauſes of their labour and difficulty, by adding ſins vnto ſins; and when an euill cuſtome hath taken more déepe rot, ſhall not the deuill then more fortifie his Caſtle, which is thy Soule? Shall not God which is thy light, depart further off from thée? ſhall not the powers of thy ſoule then, hauing receiued many wounds, be made more weake, & inſufficient to goodnes? Beſide this, thou maiſt greatly hazard the loſſe of heauenly treaſures, by thy long delay: God hath thought vpon and loued vs from euerlaſting, and hath prepared for vs an eternall

eternall reward: with what face then canst thou hold from God a little momentany seruice, which owest vnto God all that thou art able to do for euer.

7 God hath giuen vnto thee the life of his onely begotten Sonne, the which is of greater price then the life of all men, and of the Angels: and by what right and prerogatiue darest thou deny vnto him the flower of thy youth, and to spend the same in other things than in the seruice of God, and to offer vnto him the dregs, and rottennesse of old age only? Consider what the Prophet Malachy saith, If ye offer the blinde for sacrifice, is it not euill? And if ye offer the lame and sicke, is it not euill? Offer it now vnto thy Prince, will he be content with thee, or accept thy person, saith the Lord of hosts? But cursed be the deceiuer, (which hath in his flocke a Male, and voweth and sacrificeth vnto the Lord a corrupt thing. All that we haue and our selues wholy, are not sufficient to serue the Lord. Therefore let our youth be dedicated to his seruice, as well as our age. Let vs serue him not onely in sickenesse, but also in health. Let vs turne vnto him, not onely when we are in affliction, & vnder the crosse, but also in prosperity: for forced holines, is of no great account: Pharaohs repentance,

Mal. 1.

Festus trembling, and Iudas sorrow, auailed them nothing. S. Augustine, in his second booke of true and false repentance, speaking of that repentance which affliction wringeth from men, saith, *Vis dicam liberaliter, &c.* Wilt thou haue me speake my mind freely: I do neither say, nor will say, that he shall be damned. But saith he, will ye put the matter out of doubt? Repent then whilest thou art in health: otherwise, whether a man do safely depart out of this life, I my selfe am not sure. And ỹ same Author in another place, saith thus: Wilt thou repent thee whē thou canst sin no longer? Thy sinnes then haue forsaken thee, and not thou thy sins.

8 Sinne is common to al times & ages of mans life: yea, to fraile youth more then to old age: which caused king Dauid to say, Remember not, O Lord, the sins of my youth. There is then at no time want of matter in vs for repentance: and yet our sins are much more then our sacrifices. Sin is common to all; but timely & speedy repentance to few.

9 But let the exhortation of our Sauiour moue vs, which he so oftentimes repeateth, Watch, watch, because ye know not the day nor the houre. For I demand of thee, whosoeuer thou be, which assurest thy selfe that after few yeares be past, thou wilt re-

Mat. 24. Mat. 13.

pent

pent thée: who made thée an vndoubted promise (I will not say of yeares or moneths) but of the Morrow, which is but one day? May, who can assure thée of one houre? and what greater folly and rashnesse can there be deuised, then for a worme of the earth to determine any thing certaine, concerning the times & seasons which the Father hath set in his owne power? Art thou ignorant how many this vaine confidence hath deceiued, euen to this day?

10 But thou wilt say, the Lord is ful of compassion and mercy, who hath made large promises to those that trust in him: who sent his Sonne into the world for me, and therefore he will not suffer me to perish. O man, thou greatly deceiuest thy selfe. Truth it is the promises of God are great, & greater then thou canst well consider. And yet they appertaine not to thée, if thou canst make no better vse of them. Thinke vpon that Prouerbe of Solomon, *Mel inueniſti?* Hast thou found hony? Eate not too much. Hast thou ỹ swéet & most comfortable promises of God in the Gospell? vse thē to thy comfort, yet presume not thereby to liue securely in sin. For Iacob must chang his garments, before he can obtaine a blessing: And Hester must decke her selfe when she commeth

Gen. 27.

Hest. 2.

meth into the presence of the King. That is to say, we must put off the garment of sin by speedy repentance, & we must be clothed with vertue and godlinesse (as Pilgrims with scrip and staffe) for celestiall glory.

CHAP. VII.

Of the Remission of our sins by Christ: and of our loue to our Brethren.

AMong manifold things which do set forth the wonderfull power, and exceeding mercy of God, there is nothing that doth so much expresse the same, as doth the great mystery of the Incarnation and Passion of Iesus Christ, whereby we haue frée pardon and remission of all our sinnes, and that benediction whereof the Prophet speaketh, saying: Blessed are they whose sinnes are couered, and whose iniquities are forgiuen. Psal. 32.

2 Wonderfull was the wisdome of God in the redemption of mankinde, from the thraldome of sinne, death, and hell; in that he hath made Mercy and Truth, Righteousnesse

neſſe and Peace, to be ioyned in one.

3 The firſt Adam ſinned to damnation: from the which neither he nor his poſterity could deliuer themſelues. God neuertheles will not haue Adam & his poſterity vtterly to periſh: and therefore in vnſpeakable mercy, he deuiſed a meane, that this his iuſtice and righteouſneſſe might be ſatisfied, and yet man ſaued. No Saint, nor Patriarch, nor any other, were he neuer ſo holy, which came out of the loynes of Adam, was able to make ſatisfaction to God, for the firſt tranſgreſſion. No Angel, no Archangel in heauen, was fit to take this great taſke in hand: becauſe man had ſinned, Iuſtice required that man likewiſe ſhould make ſatisfaction.

4 Behold here then the infinite loue and mercy of God, who for mans redemption lent his Sonne from heauen, ſo farre to be abaſed, as to take vpon him our fleſh, conceiued in the wombe of the holy Virgin Mary by the holy Ghoſt: that ſo God and man, he might be Emanuel, that is, one Chriſt, in whom Mercy and Truth are met together, Righteouſneſſe and Peace haue kiſſed each other. Phil 2. Luk. 2.

5 Of this great worke of wonder, wherin God hath thus conioyned his mercies

and his iustice, the Prophet long before prophecied thus: Vnto vs a child is borne, and vnto vs a Sonne is giuen, and the gouernment is vpon his shoulder: and he shal cal his name wonderful, coũseller, the mighty God, the euerlasting Father, the Prince of Peace. Isa. 9. 6.

6 This Child our Emanuel & Iesus, the Lord Christ approued himselfe wonderfull in person & in all his workes. Three things (saith S. *Bernard*) are singularly wonderful, and wonderfull singular: that the Godhead and the Manhood should be vnited in one person, that one should be both a Virgin & a Mother: that faith shold dwell in the heart of man; things in nature & reasõ so cõtrary.

7 This wonderful Christ, is not to be cõprehẽded with corporall eyes alone, & with a carnal heart, but also with the eyes of a liuely faith, whereby we haue remission of sins. For God so loued the world, that he gaue his only begottẽ son, that al that beleeue in him should not perish, but haue euerlasting life. Ioh. 3.

8 He then that will be saued must come to him. Whosoeuer will come to the Father must come by him, who not onely is the way to life, but is both the way & life. For as there was no corne to be had in Egypt, but onely by the hands of Ioseph, who after long affliction was so highly exalted; so there

there is no grace, no life, no remission, no holy Ghost now to be loked for, but at the hands of that crucified Ioseph he is ỳ Brasen Serpent, which onely healeth the infernall Serpents woonds: he is the holy Temple, where onely God is to be worshipped, & no where else: without him there is no hearing God, no helping God, no God for vs at all.

9 Onely the faith which is effectuall and auailable to iustifie vs before God, is that, whose obiect is the body & passion of Christ Iesus crucified, & whose fruits are ỳ works of Charity. Therefore (saith the Apostle) by faith cometh the inheritance as after grace, because the promise might be firme and sure to all the seed. Rom 4. Act.16.

10 The meanes to haue this faith, is the word of God preached: that hearing it, we may beléeue it to be the word of life. For so it is also manifest in ỳ Acts of the Apostles, where he said, While *Peter* yet spake, the holy Ghost fell down vpon them which heard him And Paul to the Romans saith, Faith cometh by hearing. So as the Church preaching continually the Word of God by her Ministers, and offering reconciliation by Christ, giueth remission of sinnes, in that by the outward Ministery it pronounceth the same out of the word of the Scripture: by ỳ Act. 10.44. Act 4.4. Ro.10.17.

which

which through attentiue eares (as through a conduit) both the grace & spirit of Christ do flow in, euen in our hearts.

11 As the word soundeth, and is heard in the voyce: so in a visible & euident signe the Sacraments do speake; vnto the which we giuing credit, obtaine in very deed, that which they promise and signifie. So that, how often soeuer we heare the word, or receiue the Sacraments in faith, remission of sinnes is assured vnto vs: whereby no small faith is inwardly wrought in vs.

12 Thus then we see, that remission of sins, is openly published by Proclamation, ratified by promise, confirmed by will & testament, stablished in blood, and sealed with Sacraments. And thus much concerning the first meane to get remission of sinnes.

13 The second meane, is charity in vs, in pardoning & forgiuing the offences and trespasses of our brethren against vs; by which we haue a promise from the Lord of greater fauour from him to vs: namely, pardon of our trespasses and sinnes. Forgiue (saith our Sauiour Christ) and ye shall be forgiuen. Whereby it appeareth, that we cannot haue remission of our sinnes at the hand of God, except we shall first forgiue. For God is so well pleased with this charitable dutie of for-

Luk. 6.

forgiuing iniuries, and imbracing mutuall loue, that he reiecteth & despiseth ỹ prayers, the gifts, the sacrifices, the repentance, & all other works of those which are not reconciled. Go first (saith he) and be reconciled to thy brother, & then come, & offer thy gift Mat. 5.

14 The Law of Nature also requireth this, to shew our selues such towards others as we desire others to be towards vs. How impudent then must he needs be, which craueth at the hands of God forgiuenes of his offence, when as he himselfe carrieth a hatefull & reuenging minde towards his neighbour? Iustice also requireth this, that he which will haue God to be his helper, should in like maner be ready to help his neighbour: and that he which will haue an acquittance from God of his debts, must at ỹ same time giue to his neighbour an acquittance of his debts. For discharging our brother of one hundred pence, we are sure to be discharged of one thousand talents, which euery man doth owe: this might sufficiently perswade vs to be ready & willing to forgiue; because we offend God daily, yet he forgiueth & spareth vs. Solomon saith, It is an honor vnto God to be mercifull: so it is mans honor also. Mat. 5.

15 Pythagoras being asked, how men might best seeme to be Gods: answered, By being

be ing mercifull. And therfore it is said. *Homo homini Deus*, that is, One man is a God to another. Wherfore it is intended, that as God is the author, & giuer of al good things vnto men; so in like manner should man be to man a louer, a benefactor, and a continuall friend: but the contrary is rather verified in many of vs, *Homo homini Dæmon*. that is, One man is a deuil to another. for some vpõ a very light displeasure, are straight way *Toti infermẽto*, puft vp with ỹ leauen of malice & reuenge. If his neighbor do damnifie him but the value of two pence he will prouide a conserue of Westminster-hal wormewood for him out of hand. And then if he do not, if he say not, or look not according to his fantasie, he is by & by a debtor or offender.

16 But they which haue the greatest iniuries done vnto them, ought to be alwaies prepared and ready to forgiue, according as we are taught in the Scriptures: Haue thou patience with him that humbleth himselfe, & keep not mercy frõ him. Our Sauiour Christ commandeth vs to forgiue our brother that offendeth, seuentie times seuen times: and which is more, to loue our very enemies. Also ỹ Apostle Paul doth not onely exhort vs to loue our enemies, but also if they be hungry, to feed them, and if they thirst,

Eccle. 28.

thirſt, to giue them drinke, Rom. 12.

17 Yet ſuch is the corruption of our Nature, that there is nothing that we can more hardly digeſt, then the forgiuing of iniuries. For the which cauſe let vs vnderſtand and know, that by how much this forgiuenesſe which God requireth, is hard vnto vs, by ſo much it is a greater argument vnto men, that they are the ſonnes of God, which do eaſily forgiue and forget iniuries, and with their heart loue their enemies. For herein they do ſhew forth a certaine likeneſſe vnto God their Father: who loued vs, as the Apoſtle ſaith when we were his enemies and reconciled vs vnto himſelfe, being redeemed by the death of his onely Sonne, from eternall damnation. Pray (ſaith our Sauiour Chriſt) for them that perſecute you, and ſay all manner of euill ſayings againſt you that ye may be the children of your Father in heauen, who ſuffereth his Sunne to ſhine vpon the iuſt and vpon the vniuſt. Mat. 5.

18 The example alſo of our Sauiour Chriſt maketh this matter yet more manifeſt: the which we ought alwayes to haue before our eyes. For he hauing not ſo much as any ſuſpition of ſin, yet being buffeted, ſpet vpon, whipped, blaſphemed, crowned with thornes, & nailed to the Croſſe, prayed thus

Luk. 23. thus for his enemies: Father, forgiue them, for they wot not what they do.

19 There are many other most weighty reasons, which the Fathers haue vsed to suppresse their frowardnes, which are most obstinate and wilfully bent to reuenge. One is, to giue him to vnderstand, that hath the iniurie done vnto him, that the same is not the principall cause of the iniurie, which he desireth to reuenge: for all those things whatsoeuer, which we suffer in this life, do come from the Lord, who is the author and fountaine of all righteousnesse & mercy. For God doth correct & chastise vs as his sonnes, wherein he vseth his creatures as his ministers, which can hurt vs in nothing but in those things which befall outwardly. But euery man may most wickedly hurt himself and defile his owne mind with hatred, and enuy. These things, that most rare man Iob vnderstood, who being vexed of the Sabeans, Caldeans, and the deuil himselfe, vseth these words: The Lord gaue, and the Lord hath taken. When Ioseph forgaue the iniuries which his brethren did vnto him. Thus Dauid bare patiently the iniuries which Shemei did vnto him. It is great magnanimity in a man, when he hath receiued a wound, not to feele nor regard the harme.

Iob 1. 21.

Gen 47.

2. Sam. 19.

20 A second reason is, that they which do not forgiue, shall not be forgiuen of the Lord. For, he that hateth his Brother (as S. Iohn saith) abideth in death. And Sirach saith, He that seeketh vengeance, shall finde vengeance of the Lord. Ioh: 3. Eccle. 28.

21 The third reason comprehendeth those incommodities, into the which we then fall, when we will not forgiue the iniuries that are done vnto vs. For it is most certaine, that hatred is not onely a grieuous sinne in it selfe, but also by continuance it sticketh more fast in our minds, & is made greater. Insomuch that the man which fostereth hatred in minde, & desireth reuenge, with hope to preuaile against his enemy at the last, is so continually troubled day and night, that he can neuer put that wicked cogitation out of his minde, whereby oft times it cometh to passe, that the malicious man will sooner go downe into hell, then be brought to forgiue, and with his whole heart to remit the iniury. Wherefore hatred is rightly compared to a wound, wherin the head of the dart or arrow remaineth fast still.

22 There are also many other inconueniences and sins, which are fast linked to this sinne of hatred: therefore S. Iohn saith; He which hateth his brother, is in darkenesse, and

and walketh in darkneſſe, and knoweth not whither he goeth, becauſe the darknes hath blinded his eyes. Therefore of neceſſity he cannot but ſtumble and fall. For how is it poſſible, that a man ſhould allow or like either of his words or deeds whō he hateth? Hereof therefore come raſh iudgements, wrath, enuy, ſlanderings, reproachfull raylings and many ſuch like: euery one of the which bring men in danger of hell-fire, whereof he is guilty (as appeareth by the teſtimony of Chriſt) which ſaith, but ſo much as Thou Foole. What then doth continuall hatred, and back-biting raylers, and ſlanderers deſerue?

Mat. 5.

23 Let vs therefore follow the counſell & admonition of Jeſus Chriſt (as we tender the remiſſion of our ſinnes) Forgiue, and ye ſhal be forgiuē. For as *Tertullian* ſaith moſt comfortably, *Si apud Deū depoſueris iniuriam ipſe vltor eſt: ſi damnum, reſtitutor eſt: ſi dolorem, medicus eſt: ſi mortem, reſuſcitator eſt.* That is to ſay, If thou lay downe the iniury that is done vnto thee, before Gods tribunall ſeat, he is thy reuenger: if thy loſſe, he is thy reſtorer: if thy griefe, he is thy Phyſitian; if thy death, he is thy reſurrection, and thy life.

Coloſ. 3.

Now therefore, as Gods elect, put on the bowels of mercy, kindneſſe, humbleneſſe, of

of minde, meekneſſe, long-ſuffering, forbearing one another, & forgiuing one another: if any one haue a quarrell to another, as Chriſt forgaue, euen ſo do ye. So ſhalt thou peaceably proceed in thy Pilgrimage.

CHAP. VIII.

Concerning Bleſſedneſſe, and Felicity.

IT is written in the 91. Pſalme, There ſhall no euill happen vnto thee: neither ſhall any plague come nigh thy dwelling. Theſe words of the Prophet Dauid may beare a twofold interpretation. Firſt, that they which are here in this life vnder the protection of the Almighty, are free from all euill. Secondly, they containe a prophetical promiſe concerning the life to come. And when we be in that heauenly Tabernacle, of the which it is ſaid in another place, O Lord of hoſts, how amiable are thy Tabernacles? my ſoule longeth, yea, and fainteth for the Courts of the Lord. And the Lord in the Goſpel ſaith: I ſay vnto you, make you friends

Pſal. 84.

Luk. 26. 9.

friends of the vnrighteous Mammon; that when ye want they may receiue you into euerlastiug habitations. **And the Authour of the Epistle to the** Hebrews **saith:** Heb.9.9. Christ being an high Priest of good things to come, by a great & more perfect tabernacle made not with hãds, that is, not of this building, neither by the blood of Goats and Calues: but by his owne blood entred he at once in the holy place, and obtained eternal redemption for vs. Also S. Iohn **in his Apocalips,** Apoc.21. Behold the tabernacle of God is within mẽ, and he will dwell with them, and they shall be his people, and God himself shall be their God with them. And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more pain: for the first things are passed. **When, I say, we be in this heauenly Tabernacle, then shall no euill happen vnto vs, neither shall any plague come nigh our dwelling. O most blessed Tabernacle! O most safe refuge! O region most resplendent and glorious! All thy inhabitants weare crownes of glory, sit in thrones of maiesty, liue in life eternall, and possesse a paradise of infinite pleasures:** which **as S.** *Bernard* **saith,** are so many, they cannot be numbred: of such eternitie, that

that they are without all end: so precious as they cannot be estimated: and so great, as they cannot be measured. For which cause the Apostle saith, Neither eie hath seene, nor eare heard, nor the heart of man conceiued, what things God hath prepared for those that loue him. And Christ saith, No man knoweth it, but he that enioyeth it. 1. Cor. 2. Apoc. 2.

2 Yet notwithstanding, as it is reported that a skilfull Geometrician, finding the length of Hercules foot vpon the Hil Olympus, made a portrature of his whole body by that one part: Euen so, by these demonstrations which in Gods word are found, we may make a coniecture of this Tabernacle, and the felicity of the same, although we cannot expresse the full perfection thereof.

3 We haue therefore a most comfortable description of this Tabernacle, in the 21. and 22. Chapters of S. Iohns Reuelation comparing it vnto a City which is made of pure gold, with a great and high wall, of the precious stone called Iaspis. The wall whereof had also twelue foundations, made of twelue distinct precious stones, which he there nameth: also twelue gates made of twelue rich stones called Margarites, and euery gate was an entire Margarite. The streets of the City were paued with Gold,

enterlayed also with Pearles and precious stones. The light of the City was the clearnesse and shining of Christ himselfe, sitting in the midst thereof: from whose seat proceeded a riuer of water as clear as Christall to refresh the Citty: and on both sides of the banks, there grew the tree of life, giuing out perpetuall and continuall fruit: there was no night in that City, nor any defiled thing entred there, but they (saith he) which are within shall raigne for euer and euer.

4 By this description, wherein S. Iohn vseth such words as he could, and not as he would, he giueth vs to vnderstand, that the greatnes of the Felicity prepared for vs in heauen, is such, that (as I noted before, we may very well think with S. Paul, that no tongue of man is able to declare it, nor hart to imagine it.

5 This City or Tabernacle shall in ampleneſſe and in beauty, be farre beyond the reach of mans reason to comprehend. Yet the greatneſſe & amplenesse, may partly be conceiued by the view of the starres. For if the least of them be of such greatnes, as all the Princes of the world haue not within their power so much compas & space, & yet an innumerable multitude of starres haue place in the firmament, where there remaineth

neth ſtill rome & ſpace for many moe: how great then is the amplenesse and capacity of heauen it ſelfe? The which giueth iuſt cauſe to the Prophet Baruch to cry out and ſay, O Iſrael, how great is the houſe of God, and how large is the place of his poſſeſſion? Bar.3.24.

6 And now what ſhal we ſay of the beauty, delicacy, & glory of Paradiſe? This our earthly world, which is, as it were in cõpariſon of that, no other but a ſtable of beaſts, a place of exile, & a vale of miſeries & teares: if this be ſo decked & garniſhed by the great and moſt ſkilfull worke-maſter, that it ſeemeth not to be a ſtable of beaſts, but a garden of delight & pleaſures: the Firmament adorned with ſo many ſtarres, like golden knots, the earth paued with ſweet ſmelling hearbes and glorious flowers, decked with flouriſhing trées and greene woods, watered with ſeas and riuers, replenished with great maieſty of Cities & townes, garniſhed with all manner of fruits and ſpices, & furniſhed with all liuing creatures, Beaſts, Fowls & Fiſhes, ſeruing for mans neceſſary vſe and pleaſure: If, I ſay, this frame of the world be made ſo glorious for man, which is but a ſeruant, & alſo for ſo ſmall a time, in reſpect of the eternitie to come: what then ſhall we imagine, that the habitation prepared for

the eternitie, and the Kings palace it selfe shall be? Surely no lesse then the power and wisedome of the maker (who is omnipotent and wisedome it selfe) could make & finish.

7 But the chiefe praise of a City consisteth in this, to haue many citizens which are noble, peaceable, and quiet: the which are to be found in most excellent manner in the celestiall Ierusalem. For, if we consider the holy Angels, doth not Iob say, Can his souldiers be numbred? And the Prophet Daniel saith, A hundred thousand ministered vnto him: and ten thousand thousand stood before him. And if we consider the number of holy men that shall be there, then harken to the words of S. Iohn in the Reuelation: I beheld, and lo, a great multitude, which no man could number, of all Nations and kindreds, and people, & tongues, stood before the Throne, and before the Lambe, clothed with long white robes, and palmes in their hands. And this multitude shall not be confused, but passing well ordered.

Iob 25 3.
Dan. 7. 20.
Apo 7. 9.

8 As touching the nobility of these heauenly Citizens, what shall we say, when as they be triumphant Kings and Princes, the Sonnes of God, and after a sort Gods themselues, and inhabitants of the kingdome of heauen? For out of all people, kindreds,

dzeds, tongues, and Nations: out of all kingdomes and Prouinces of the whole world, and out of all men which are, haue bæne, and shall be, the chiefe Nobility, and very flower, shall be chosen out.

9 As for tranquility, peace and agrément of mindes, how great shall they be in that place, the very name of that City declareth. For it is not without cause called Ieru'alem, that is, a vision of peace. So that there shall be no place for pride, which is wont to make the superiors to contemne their inferiors: neither for enuy, which setteth also the inferiors against their superiors: but charity and loue shall rule and reigne euery where: which maketh a particular good, common to all: and the good of all, common to euery one. Where there shall be one body, and one soule, and one God, which is all in all.

10 Whereof I pray you cometh it, that one Citizen loueth his fellow Citizen more then a forrainer and the brother his brother more then a stranger, and the head the foot of the same body, more then the eye of another? forsooth, because they be Citizens together of one City, brethren of one house, and members of one body, which haue meat, drinke, and cloth together. How great conionction then shall there be? how great loue

among all the blessed, to whom one and the same God shall be a Countrey, a Palace, a life, meat, drinke, cloth, and all in all: If the friendship of two discreet honest men be so sweet, that one said, they seeme to take away the Sunne from the world, which take away friendship: how sweet and pleasant a thing shall it be, to liue and conuerse with so many wise and excellent men, with the Apostles, Martyrs, and all the Saints: And what a spectacle will it be, to behold such a multitude shining in so perfect brightnesse at one sight: One Angel is much more glorious to behold, then all that we can now see with our bodily eyes: what a thing then will it be, to behold the whole host of Angels, and to vnderstand all their offices, functions, glory and blessednesse:

¶ I But, that we may yet haue a more particular consideration of this matter, ye shall vnderstand that the glory which we shall haue in this heauenly Ierusalem, is of two parts: the one belonging to the soule, the other belonging to the body. That which belongeth to the body, consists in the change and glorification of our flesh, after the generall resurrection, that is to say, wherby this corrupted body of ours shall put on incorruption, and of mortall, become immortall.

All

all this flesh (I say) of ours, which now so burdeneth and grieueth the soule, which is now subiect to so many chances, vexed with so many sicknesses, infected with so many corruptions, oppressed with so many crosses and vexations, shall be freed from all these, & made perfect, to endure for euer with the Soule, without any alteration: for it shal be deliuered from all the infirmities, diseases, pains, troubles, & incombrances of this life: & instead thereof, it shall haue a most perfect and glorious estate, which shall neuer fade & decay more. And then (saith Christ) they shall shine as the Sunne in the kingdome of their Father. And if one Sunne can lighten and fill the whole world with brightnesse: if the maiesty and glory of his beams be such, and so great, that some Ethnicks do worship him for God: and if he haue bene called of the Ancients, the father of gladnesse, the eyes of the world, and the fountaine of light: what shall so many glorified bodies of the blessed be? Surely, they shall be so many Suns, so many lamps, and so many shining lights, to lighten the heauenly Ierusalem. Mat. 13.

12 Now, to say somewhat concerning the soule, as the principall part of man: we must vnderstand, that although there be many things which make vs happy, yet they

they are no where elſe to be found, but in God. For that at the laſt we ſhall be happy and bleſſed, when we ſhal be like vnto God, who by nature is bleſſed. And we ſhall be like vnto God, when we ſhall ſée him as he is: As the Euangeliſt S. Iohn teſtifieth, ſaying: Dearly beloued, we are now the ſonnes of God, and it hath not yet appeared what we ſhall be: & we know, that when we ſhall appeare, we ſhal be like him: for we ſhall ſee him as he is. S. Paul alſo putteth our felicitie in ſéeing Gods face. And therefore S. Auguſtine ſaith, This onely ſight of God, is our happineſſe.

1. Ioh. 3.

2. Cor. 13.

13 For as God is hereof bleſſed, becauſe he ſeeth & beholdeth himſelfe, becauſe he is ỹ firſt & the chiefe truth: euen ſo we alſo ſhalbe bleſſed, and like vnto God, according to our meaſure: namely, when we ſhall behold & ſée him as he is, the firſt & moſt principal truth.

14 Furthermore, if the Moone & ſtars, do receiue their light, and are made like to the Sun when they are oppoſite vnto him, and do after a ſort behold him: how much more ſhall the pure minds of the bleſſed, receiue the diuine light, and be made like vnto God, when as they ſhall no more in a glaſſe, or darke ſpeech, but face to face, behold the vncreated Sunne, and light of righteouſneſſe:

15 D

15 O what ioy shall it be, when at one view we behold the most high and hidden mystery of the inseparable Trinity, & of the loue of God therein towards vs! and when we shall see all things whatsoeuer, in God! for what shall not be see, who seeth him that seeth all things? Then shal mans mind haue perpetuall rest & peace; neither shal it desire any further vnderstanding, when he hath all before his eies that may be vnderstood. Thē shall mans will be quiet, when he enioyeth that felicity wherein all other good things, as in the fountaine and ocean of all happi nes are contained. Then shal faith haue her perfect worke: hope shal enioy that which she long desired, but charity shall abide for euer. Then shall be sung continuall praises vnto the Lambe: and that song, although it be alwayes sung, yet shall it euer be new.

16 Therefore our true & only blessednes consisteth in the sight of God, as our Lord Christ hath testified, Blessed are the pure in heart, for they shal see God. This is life euerlasting, that men know thee the onely true God, & Iesus Christ whom thou hast sent. Mat. 5. Ioh. 17.

17 This blessednes, though it be but one simple thing; yet hath it riches, power, and pleasure. In this world no man is rich, no man is satisfied, for ỹ heart of man is greater

ter then all the world can content. But that most blessed life, the soules of ỹ blessed shal be rich, & satisfied with God, whom they shall possesse. This abundance of all things the Lord promised, saying, Good measure and running ouer, and pressed downe, shall men giue into your bosoms, And in another Luk. 6. Mat. 24. place; Verily, verily, I say vnto you, he shall make him ruler ouer all his substance.

18 The blessed Soules also shall haue their honour and power. For if they shall be Princes, if Kings, if the Sonnes of God, and petty Gods, & if they shall sit in Gods Throne, how can it be, but that they shall be most mighty and glorious? For thus saith God in the Reuelation of S. *Iohn*: To him Apoc. 3. that ouercometh, will I grant to sit with me in my Throne, euen as I ouercame and sit with my Father in his Throne. O incredible glory! what labours and sorrows will not they forget which shall be inuested into Gods Throne, and haue palmes of victory put into their hands, and Crowns set vpon their heads by Gods owne hands, before all the Princes of Heauen? Therefore the Apostle Paul most truly cryeth out, saying, Rom. 8. The afflictions of this life, are nothing in comparison of the glory that shal be shewed 2. Cor. 4. vnto vs. And againe, Our tribulation which

in

momentany and light, prepareth an ex-
ding weight of glory vnto vs, &c.

19 The ioy and pleasure that the Souls
he blessed shal haue, cannot be expressed,
cially when soule and body shall be vni-
againe in the Resurrection. O ioy aboue
oyes! surmounting all ioyes, and with-
the which there is no ioy; when shall I
r into thée (saith S. Augustine) when
I I enioy thée, to see my God that dwel-
in thée: O euerlasting kingdome: O
dome of all eternities: O light without
O peace of God that passeth all vnder-
ding, in which the soules of Saints do
with thée, and euerlasting ioy is vpon
r heads: they possesse ioy and gladnesse,
all paine & sorrow is fled from them: O
glorious a kingdome is thine O Lord!
rein all the Saints do raigne with thée,
ned with light as with apparell, & ha-
crownes of precious stones vpon their
ds. O kingdome of euerlasting blisse,
re thou O Lord, the hope of all Saints
and the diadem of their perpetual glory,
ying them on euery side with thy bles-
sight. In this kingdome of thine there
finite ioy and mirth without sadnesse:
th without sorrow: life without labour:
t without darknesse: felicitie without
ceasing

35 Soliloquiorum.

ceasing: all goodnes without any euil; where youth floweth, that neuer waxeth old: life that knoweth no end: beauty that neuer fadeth: loue that neuer vanisheth: health that neuer diminisheth: ioy that neuer endeth: where sorrow is neuer felt: complaint neuer heard: matter of sadnesse is neuer seene: nor euil successe is euer feared: because they possesse thee, O Lord, which art the perfection of their felicity.

20 Let vs enter into these godly meditations, with this holy man: let vs not neglect so great felicitie for the loue of transitory things, which are meere vanitie. Why do we so earnestly labour for things of no moment, and haue that most happy & blessed life offred vnto vs, wherin al felicity consisteth? Thebrotus, when he had read the Booke of Plato, of the immortality of the Soule, was so moued therwith, that immediatly he cast downe himselfe headlong from a high wall. Shall Platoes heathen Philosophy so much preuaile with an Ethnicke, which had no feeling of his Felicity, that in hope of Immortality he bereft himselfe of life: & shall not the sweet & most comfortable promises of ỹ Gospel much more perswade vs (which haue the true knowledge of Christ and his heauenly kingdom) to forsake these vanities

a

and delights & pleasures of the world: Remember often that worthy sentence, *Hoc momentum, unde pendet æternitas*: that is, This life is a moment of time, whereof all eternity of death or life to come dependeth. If it be a moment, the ioyes thereof must nèds be momentary: & miserable is that ioy which hath an end: But the ioyes of heauen are so perfect, that nothing can be added to them, nor taken away from them, and therefore perpetuall. This therfore is the most happy and blessed place to build & set vp a Tabernacle: where no manner of euil shall happen vnto vs, nor any plague come nèr vs. Therfore stand fast in this station, against all tẽptation: so shalt thou the more chèrefully shake off all carnall burthens, and recreate thy selfe in this painfull Pilgrimage.

CHAP. IX.
Concerning the Liberty of Gods children.

LIbertie, is a thing very pleasant and delectable, and more wished for, then any thing in the world: insomuch that

that we by experience see, that not onely men, but also beasts, do greatly desire liberty, and do preferre it before all other things. The little birds, whether it be that of Canary, or the Nightingale, with whose sweet tunes men are delighted, being shut vp in Cages, are serued most daintily, without their wonted labour to seeke their food: and yet for all this, so great is the loue of libertie, that many times they will neither sing nor eate, being fallen and full of sorrow: and if they can, they will gladly escape out of their Cage: more desiring to get their liuing with labour, and in the cold ayre, then to be kept captiue in Palaces, with the delights of kings. If this desire be in beasts and birds which are deuoid of reason, what great account ought man to make of liberty who alone should be free, and yet neuertheless is oftentimes compelled to serue most cruell masters?

2 There are two sorts of liberty. The one is a true liberty, the other is false. The true liberty, is that which we haue by regeneration, by which we haue the participation of the Spirit of Christ, through the which we are freed from the tyranny and inuasion of sinne, and our mindes prepared vnto good workes: by the power whereof the Apostle

Paul

Paul saith thus, I can do all things through him that strengtheneth me. And againe, It is God that worketh in you both the wil, and also the deed. Wherefore our Sauiour Christ saith: If the Sonne make you free, then are you free indeed. Phil. 4. Phil. 2. Ioh. 8.

3 And although all corruptions of the affections of mans mind be not taken away, yet it is so maimed and weakned by the power of the holy Ghost, that it is not able as afore, to hinder the making of a right choise: and this is the true frædome and libertie which we haue by our regeneration. Of this liberty S. Augustine speaketh thus; A good man is neuer seruant, but is alway Lord of al things, howsoeuer he seemeth to be in seruitude and bondage. And contrariwise, a wicked mã, although he seeme to be free, yet is he a seruant, & that not of one mã alone, but he serueth so many masters as he hath sins. August. in sententiis suis, Sententia 5.

4 Then that is a false liberty, which maketh the body onely frée, and leaueth the mind subiect to sinne and wickednesse, most miserably to serue them. For I am perswaded, that neither Alexander nor Cæsar were frée, although they commanded the whole world, so long as they most filthily serued their sins. Neither can I say, that Peter & Paul were seruants being imprisoned, and

kept in chains and bonds: when as notwithstanding in mind, they went freely through out the world, and by their letters, as by a Kings Letters Patents, deliuered and set at liberty daily an infinite sort of men. For, as man differeth from brute beasts, not so much in the members of his body, as in the vertues of the minde: euen so, not the liberty of the body, but the liberty of the minde is true liberty, & alone is to be called mans liberty. Of the which freedome and bondage Ioh. 8. Christ speaketh thus: Euery one that doth sin, is the seruant of sinne: and if the Sonne shal make you free, then are you free indeed. And the Apostle Paul in like manner saith: Rom. 6. Know ye not that to whomsoeuer ye giue your selues as seruants to obey, his seruants ye are to whom ye obey; whether it be of sinne unto death, or of obedience vnto Righteousnesse? when ye were the seruants of sinne, ye were free from righteousnesse.

5 To restore vs vnto this freedome & liberty, from the intolerable bondage, & most cruell tyranny of sin, from the horrible wages and reward thereof, which his death, our Sauiour Christ hath taken vpon him, and vndergone that which is vnspeakable.

6 What Orator is able sufficiently to vnfold and declare the tyranny of sinne and

concupiscence? First of all, do but consider what a cruell tyrannie the sin of whoredome exerciseth vpon those that are in bondage thereunto: and see what an adulterous woman will do, to satisfie and fulfill the commaund of this Tyrant. She knoweth very well, that if her husband haply take her in her wickednes, she shall without al doubt be vtterly vndone: she shall, besides the losse of her good name, riches, friends, credit with her Parents, Children, and Kindred, lose (which is more) her soule, and whatsoeuer is both good in this world, and in the world to come, and shall leaue behind her perpetuall matter of sorrow and griefe: and yet for all this, so great is the force of his affection, and the tyrannie of this wickednesse so insatiable, that this miserable woman is constrained to incurre all these perils, though very fearfull and euident, and to deuoure all troubles, so that she may serue her vncleane lust. What Tyrant hath euer beene heard of so cruell, that would haue his Captiues to obey and serue him with so great perill and detriment?

7 Yea, this and the like wickednesse at this day, do swallow men vp, and so deuoure their whole time, that they suffer thē to do, to say, to thinke, and to dreame vpon no

thing else. Wine and women (saith Sirach) make wise men runnagates: Because men being made drunken with the loue of carnal pleasures are no lesse witlesse to do al other things, and so farre from reason and iudgement, as if they had quaffed vp an exceeding quantity of most strong wine. For, Reason (which the Fathers call *Noctiluca mentis cerebri*, the braines Gloworme) being once extinguished, what are we better than beasts? Therefore such men, neither the feare of God, neither the pricke of conscience, neither death, neither iudgement, neither Paradise, neither Hell, nor any other thing, will call backe to a better life. And the more secure they are, the more busily they endeauour and apply themselues to all manner of wickednesse. And they do constraine not onely the members of their body, but also their minde and vnderstanding (which by nature is the Lady and most noble part of man) to watch day and night, and to labour to find out the meanes, and the way, how to satisfie the lusts of the flesh, how to endite songs, and sonnets of loue, full of wantonnesse and deceit: how to decke and set out themselues with fine apparell, with sweet smels, with daunces, and other like allurements. The which to do, is no better

then

then to wrest the heauenly light of the mind which was made to behold God, to the obedience of a most wicked bond-slaue, and to make the minde being withdrawne from heauenly exercises, to be subiect vnto the appetites of a most abiect handmaid.

8 Therefore whoredome is a great and intolerable tyranny ouer the mind of man: And no lesse is that tyranny of Ambition. For behold, and see, what a heauy yoke Ambition layeth vpon his Bondmen, commanding them, that all their words and works be wholly imployed as nets and snares to get the common praise and fame of men: and it compelleth them also to creepe as it were vpon the ground, and to flie through the ayre. For man at the commandment of Ambition, seeketh to climbe higher then all men, to be subiect to none, to rule all men: and yet sometimes, when occasion serueth, he abaseth himselfe, and humbleth himselfe to all men. Thus the miserable man being contrary to himselfe, and diuided in himself, outwardly professeth humility, and in heart [illegible]

9 Furthermore, the lawes of this most cruell tyrant are such, that if a man do receiue a little reproch or detriment, either by right or by wrong, he thinketh that he is vt-

terly disgraced, if he do not presently reuenge it; and if by no other means, then to prouoke his enemy to some single combate, and so rather to lose his soule and body, then to hazard the least part of his dignitie.

10 I omit the tyranny of couetousnesse, and of other vices which are innumerable; affirming with the Prophet Dauid, that all the seruants of sinne do sit in darknesse, and in shadow of death, fast bound in misery, and iron. For what greater blindnesse can be imagined, then that man should not know himselfe, that he should not know God, that he should not know wherefore he liueth, and seeth not his bonds, his miseries, his perils, and his harmes?

11 And what greater misery can there be then that miserable man should haue an infinite sort of desires, as it were an infinite sort of mouthes and stomacks; which alwayes barke, alwayes crane, alwayes hunger, and is not able to satisfie and fil so much as one of them?

12 But now let vs see what reward sin giueth vnto her seruants, for so great labours. Let vs hearken to the Apostle, and he will tell vs, The wages of sinne (saith he) is death; that is to say, both the first, and the second death. For, as a Cockatrice is to the

Eyes

Eyes: a dead carkasse to the Nose: and Gaule to the Taste: the same, and more is sinne to the Soule of man.

13 Therefore let the bond-slaues of sin and wickednesse, go & serue their masters: let them run into all dangers: let them not spare for cost or labours: let them watch day and night, lest peraduenture they be begnild of so great a stipend. O fools! which for the wages of eternall death, will willingly beare so heauy a yoke, when as with much lesse labour ye might serue righteousnesse, who rewardeth her seruants with eternall life in the kingdome of heauen. Wicked men labour, and good men labour also: both suffer, both sweat, both delue and dig; but good and godly men till that ground (like husbandmen) which is firme, sound, and fruitfull: that is to say, they exercise themselues in good workes, and in sound vertues, whereby they reape in the end euerlasting life: but wicked & vngodly men plough in the sand, and sow in the flesh: and for the same shall receiue the wages of sinne, eternall death.

14 Therefore, whether ye consider the wickednesses, by themselues, or the wages of the same, the seruice of sinne must néeds be horrible and wofull. But yet there is nothing which doth so much set forth the mi-

sery of seruitude, & the excellency of liberty, as the manner of our setting at liberty, and the passion of the deliuerer; for God which made the world without labour, and as it were, with a becke onely, at his will, that he might deliuer vs from bondage and slauery; thought it good to be borne in a stable, & was content to dye in sorrows and paines. But what manner of sorrows? verily such, as the onely cogitation and expectation of them might haue beene able to haue brought him into a bitter agony, to sweat water & blood plentifully. The suffering of them, made the most hard stones to rent, the earth to tremble, and heauen it selfe to be abashed.

15 If God made so great reckoning of thy liberty, that he vouchsafed to take vpon him the forme of a seruant, and to liue three and thirty yeares in hunger and thirst, in cold, in nakednes, in fastings, in watchings, tourneys, in persecutions, and in the end to shed forth his most precious heart blood vpon the Crosse, rather then he would suffer this precious Gem to be taken from out of his hands; let vs then acknowledg the exceeding glory of the sonnes of God, whereunto we are called; which is the mother of all good things, which alone is able to giue peace, perfect ioy, blessed rest, and tranquillity.

If

If the Heathen Romans of old time, for a false and fading liberty, suffered great perils, and death it selfe: as Quintus Mutius Scævola, thrust into the fire his right hand: The Decii vowed themselues to the death, that their legions of Souldiers might be preserued, and get the victory: Curtius being armed at al points, & mounted vpon a horse, threw himselfe willingly into a Gulfe of the earth, that the City of Rome might be deliuered from the pestilence: for the Oracle gaue answer, that the wrath of the Gods would ceale if that which the Romans esteemed best, were throwne into that Gulfe. Brutus also, for the preseruation of the liberty of his country, did not sticke to slay his owne children. If the Heathen, I say, esteemed thus of their liberty (which is in no point comparable to ours) how much ought we to esteeme of that most true liberty, whereby we are deliuered from sinne, from Sathan, from Death, and from the wrath of God? They sought humane praise, a thing doubtlesse vnconstant, and of small force, as appeareth by the saying of the Poet *Virgil*, concerning *Brutus*. His Countries loue him driues, and greedy lust of endlesse fame. But our ends are to approue our selues vnto God, whose iudgement cannot be deceiued:

and

and to get the prize of the kingdome of heauen, and the fellowship of Angels, which is set before vs, as ỹ end of our liberty, which we seeke to attaine by this Pilgrimage.

CHAP. X.
Concerning the Imitation of Christ.

THe true and sound perfection of a Christian man consisteth in this, to imitate Christ so neere as possibly he can; for, he is the head, we are his members, he is the Captaine, we his Souldiers, he is the Doctor, we are the disciples. It is said of Platoes Schollers, that both their dyet and their apparell, was alwayes like vnto that of their Maisters. And the heathen could say, that the perfection of a man is to be like Iupiter. So in like manner, Christians must do all things after the example of Christ; because the perfection of Christianity is, to be like Christ.

2 But let no man be afraid or troubled: Let no man say with dispaire, how can it be that

that men which are made of dust should imitate God? that we which are a masse or lumpe of sinne, should be like the vnspotted Lambe of God? For, we are not commanded to imitate & follow Christ in that glory and Maiesty, wherein he sitteth in Heauen at the right hand of his Father: nor yet in that power and vertue, by which he gouerneth the whole world, and worketh signes and wonders: but onely in that patterns of holinesse which he set before vs in his flesh, when he was here on earth.

3 For thou shalt neuer find these precepts in Scripture: He which walketh not vpon the Sea, is not worthy of me; He that doth not daily raise vp dead men vnto life, cannot be my disciple; and, Blessed is he which foreseeth things to come, and is mighty in signes and wonders, because to such belongeth the kingdome of heauen. These are not the things that we are commanded to follow in Christ; but these rather, Learne of me, for I am meek & humble in heart. *Christi exemplũ* (saith S. Augustine) *est medicamentũ vitiorũ, &c.* The example of Christ is a remedy to amend wickednes in vs: but especially it is (saith he) a medicine for pride, and a pattern for humility. For both his doctrine and his whole life, was nothing else, but an example Mat. 11.

example of meeknesse and humilitie: what man bearing the name of a Christian, is not ashamed to see Christ so humble and meeke, and himselfe so proud? Againe, he saith, He that taketh not vp his Crosse and followeth me, is not worthy of me. Also, Blessed are the meeke: Blessed are the poore in spirit: Blessed are they which mourne: Blessed are the mercifull: Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of heauen.

Mat.10.

Mat 5.

4 This thing our Captains and Guides the Apostles, very well vnderstood, who albeit they spake the languages of al nations, and were most famous in working of miracles, knowing themselues to be the teachers of the whole world: yet herein alone they reioyced, that they were counted worthy to suffer continually for the name of Iesus. And the blessed Apostle Paul, beside those things which he had in common with the other Apostles, being wrapt vp into the third heauen, heard certaine things which are secret: and yet for all that, he iudged not himselfe any whit the more like, or neere vnto Christ; but for those things onely which be rehearsed in the latter Epistle to the Corinthians; They (saith he) are ministers of Christ (I speake as a fole) I am more: In labours

2.Cor.13.

more

more abundant: in stripes aboue measure: in prison more plentifully: in death often.

5 These are the things which we are to imitate in our great Commander and Captaine; namely, in aduersity, patience: in hard matters, fortitude: in perill and labour, constancy. What heart is so cold, and cowardly, which considering the inestimable greatnesse of the gift that God hath bestowed vpon vs, in giuing vnto vs his owne so well beloued Sonne, with all his perfection, is not inflamed with an exceeding earnest desire to become like vnto him in good works: especially, seeing the father hath giuen him vnto vs for an example, whereon we must continually looke, framing our life after such a sort, as it may be a true counterpain of the life of Iesus Christ (as saith S. Peter) For in much as Christ hath suffered for vs, leauing vs an example, to the end that we should follow his footsteps. Out of this consideration followeth the whole frame, and fashioning of our selues vnto him in all his deeds, words, and thoughts: leauing our former wicked life, & decking our selues with the new life, that is to say, with the life of Christ. By reason whereof S. Paul saith: Let vs cast away the works of darknes, & put on the armour of light: not in feasting, not

in

in drunkennes, nor in chambring and wantonnesse, nor in strife; but put you on the Lord Iesus Christ, and make no preparation for the flesh, nor for the lusts thereof.

6 Hereupon the true Christian being in loue with Iesus Christ, saith in himselfe: Sith that Iesus Christ, not hauing any néed of me, hath redéemed me with his owne blood, & is become poore to inrich me, I will likewise giue my goods, yea, & my very life, for the loue and welfare of my neighbour. He that hath not this affection, is no true Christian. For he cannot say, that he loueth Iesus Christ if he loueth not his members. And if we loue not our neighbour, for whose sake Christ hath shed his blood, we cannot truly say, that we loue Iesus Christ: who being equall with God, was obedient to his Father, euen to the death of the Crosse, and hath loued and redéemed vs, giuing himselfe vnto vs, with all that euer he hath. After the same manner, we being rich, and hauing abundance of good things at Christs hand, must also be obedient vnto God, to offer & giue our workes, and all that we haue, yea and euen our selues to our neighbours, and brethren in Iesus Christ, seruing them, and helping them at their néed, and being vnto them as another Christ.

7 And

7 And as Iesus Christ hath endured all the persecutions & spights of the world, for the glory of God: so must we with all patientnesse chéerfully beare the persecutions & reproaches that are done by false Christians, and to all such as will liue faithfully in Iesus Christ, who gaue his life for his enemies, and prayed for them vpon the Crosse. And this is to follow Christs steps, according to S. Peters saying.

8 But now turne thy eyes a while vnto thy selfe, and diligently behold and sée what thou doest imitate and follow in the life of Christ. Thou delightest in sumptuous wardroabes, and in many sutes of costly apparel: but Christ, in the most cold time of winter was laid naked in a manger. Thou spendest houres and dayes in feasting and banqueting amids thy dainty dishes, talking and seruing thy belly: and the Son of God afflicted his most innocent body with hunger & thirst. Thou liuest in peace and pleasure, in recreations, in playes, in pastimes, and art delighted in idlenes, passing thy time in singing, laughing, and sporting: And the Sonne of God came downe from heauen for our saluation, that we might not perish eternally, and for this cause was a Pilgrime, preached, laboured, toke no rest, and spent whole

whole nights in prayer for vs. Thou earth and ashes, canst not digest the least iniury of words without displeasure: but God sent his Sonne for vs, to suffer most meekly of wicked men, euill sayings, reproaches, spetting vpon, buffetings, whippings, crowning with thornes, wounding; and at last, death it selfe. Thou contemnest great things, and magnifiest smal trifles. If thou sinnest, thou saiest it is nothing: if thy head do ake but a little, thou thinkest it to be a great matter. To lose thy soule, thou makest it no great reckoning: but if thou be in perill to lose but a finger, thou wilt call together all the Physitians and Chyrurgions in the City. But Christ with his true example of life, taught, that there is no euill so much to be feared, as sinne and Hell: that nothing was so much to be desired as God, the glory of God, saluation, and vertue: and that he is rich, noble, wise, and beautifull indeed, which is indued with patience, humilitie, charitie, chastitie, and with other vertues: and that he is a poore man, vile, deformed, and witlesse, which is a fornicator, drunkard, a couetous and proud person, and which is polluted with other vices, as with a Leprie and Scab. For Christ being God, and hauing all things in his power to chuse

what

what manner of life he would, during the time that he liued on earth, chose the most vilde and abiect state of life: and therfore for his house, had a stable: for his bed, a manger: for clothes of Tapestrie, Hay: and the same none of his owne: a poore Mother, thin and spare dyet, apparell sutable: to be short, he sought no manner of pompe, riches, or pleasure of this world. And contrariwise he refused no labour, no afflictions, no miseries, nor any euils, sauing onely sinne: onely which euil he would haue his disciples and professors vtterly to abhorre.

9 And thou canst not say, that he neither could, nor knew how to chuse a better state. For he, which was God most mighty, was also most wise. And what other thing doth Isaiah commend in him more, then that he should be called Emmanuel, and he should know how to shunne the euill, and chuse the good? Hath not Christ then plainly and euidently by his example of life taught, that there is no euill so much to be eschewed, as is sin and hell which is the wages of sinne? And that no good thing is so much to be desired, as God & godlinesse? If those things which the world so commendeth to be great and good, had beene such indeed, why did the most wise God, reiect them, and would haue Isa 7.

also his Mother, and other his most deare and nere friends without them? And why did he rather chuse persecutions, labors, and sorrow, then the pleasures, riches, and ease of the world? Since Christ hath thought these so vnfit for him and his Professours, and followers, let vs rather chuse to be hungry in the pit of tribulation, then to feast with the rich glutton; to wander through desert places with Dauid, then to liue in the Cities and palaces of Saul; & follow Christ in the wilderneſſe, then to liue in pleasures with the Scribes and Pharisies.

10 God men do vse the world that they may enioy God: but euill men do vse God, to enioy the world: the which when they haue gotten, and haue as great store of sheep as Laban, as many camels as Iob, as great riches as Crœsus, store of gold as Solomon, as sumptuous and daintie fare as the rich Glutton: yet what doth it profit Esau to be Lord of Edom, if he haue no portion in Iacob? or to winne all the world, and lose his owne soule? But many would be Demas while they liue, and Paul when they are dead: they would be at the rich mans table in this world, & in Abrahams bosome when they be dead: but light and darkneſſe wil not agree: the broad and the narrow way haue

their

their ſeuerall ends, and tend to contraries.

11 Wherefore forſake the world, and follow Chriſt the guide to godlineſſe, the Teacher of euerlaſting truth: and meaſure all things by the ſame Epha, wherewith he hath meaſured them, who cannot be deceiued; and haue all things in that eſtimation that he had them, who could not be ignorant of their value and price. Behold euerlaſting things, as euerlaſting things; and look vpon temporall things as tranſitorie: and account vaine things lighter then vanity it ſelfe; ſo ſhalt thou not be deceiued; ſo ſhalt thou neither feare want, or ſcarcity, nor deſire riches or nobility. Thou ſhalt not then enuy the proſperity of the rich, thou ſhalt not then faint in aduerſitie, nor be proud in proſperitie; and in all things the Sonne of righteouſneſſe will giue thee light, vpon whom thou haſt euer bent thine eyes; and with his truth he will guard and protect thee as with a ſhield, who hath ſaid, I am the Way, the Truth, and the Life. Him therefore follow in this Pilgrimage here on earth, ſo ſhalt thou neuer erre.

CHAP. XI.
Concerning the Crosse and tribulations of this life.

IF in all other things it behoueth a wise man to haue skill to beare and gouerne himselfe, how much more in aduersitie? the which is of such force to shake & discõfort the mind of man, that therof came heresies, desperations, thefts, homicides, & all manner of wickednesse; with the which all men do so abound, that whether we be small or great, rich or poore, noble or base, or whatsoeuer else, we haue more calamitty thē felicity.

2 The efficient cause of those calamities, is God himself: as he testifieth by the mouth of Isaiah the Prophet, saying, I am the Lord, and there is no other. I forme the light, and create darkenesse, I make peace, and create euill. I the Lord do all these things. And holy Iob, when in one day he had lost all his riches, all his children, and the health of his body, and vnderstanding that he was thus afflicted, partly by the Sabeans, and partly

Isa. 45. 7.

partly by the Chaldeans, partly by ỹ wind, and partly by the fire, which the Deuill in his malice raised, and therewithall consumed and spoyled his goods: did he say, The Lord hath giuen, & the Deuill hath taken? No verily, but he said, The Lord hath giuen, and the Lord hath taken: blessed be the name of the Lord. And in another place, Shall we receiue good from the hands of the Lord, and not euill also? 1.

3 Wherefore whatsoeuer befall vs, whether storme or tempest, theeues or murtherers, losses at the sea or on the land, famine or pestilence, sicknesses or imprisonment, or whether we are afflicted with Heretickes, or Schismaticks; with Angels or deuils; with heauen or earth; or from whencesoeuer any tribulatiõ can come. God alone is to be feared, to be prayed vnto, and to be pacified, to whose will and commandement all things obey. For fire, water, haile, snow, frost, rain, winde, storme and tempest, these when they séeme to be grieuous vnto men, what do they else but fulfill his word?

4 There are two gates then to be considered by which tribulations do enter into the world: the one is Gods prouidence, the other is sin. Concerning his prouidence, Solomon saith, He hath made the small & great, & ca- Wis 6.14.

reth for al alike. And again, Thy prouidence ô Lord, gouerneth it. And our sauiour Christ himselfe saith, Are not two sparrows sold for a farthing? and one of them falleth not to the ground without your heauenly Father. The very haires of your head are numbred. Mat. 6.

5 Not onely the Scriptures, but ỹ most excellent and comely order, by which we sée so many seuerall things gouerned, being so different, so diuers, and so disagreeing in natures, and in places, doth proue vnto vs, that al things in the world are gouerned & ruled, not by fortune and chance, but by the prouidence of God. Euen as if thou heare a Harp sound pleasantly, or if thou sée a wagon or a ship to go forward by art, reason, and order: although thou sée not the Harper, wagoner, or master of the ship: Yet thou art put out of doubt, that there is a Harper that causeth the Harpe to sound in good tune: a wagoner, and a ship-master which maketh both the wagon and the ship to moue and go.

6 We are two maner of waies afflicted by God: for sometimes we are troubled by those things, that without any fault of their own do hurt vs: and sometimes by those things which hurt vs not without their fault & sin. The first follow ỹ law of Nature, by which it is ordained, that among mortall creatures the

the weaker shall alwayes giue place to the stronger. The other, do breake the law of God: as when we suffer & sustain any thing at the hands of wicked men, God hath a worke therein, so farre forth as it may be to our good: & therefore suffereth the euil to be done, drawing out of the euil a greater good.

7 For God is said to work in that which is good: for there is nothing so euill, which hath not some good ioyned with it: and there is no good so small, whereof God cannot make a bottomlesse fountain, and as it were an ocean of all good things. As for example, behold a lame man. What is it to halt? To halt is to walke, but yet not without a maladie. To walke is good: but the malady is euill. Wherefore from whence hath the man that walking which is good? From ỳ power of his will, and the mouing instrument of the minde. From whence cometh that malady? cometh it from his will? no verily: but either of the shortnesse, or crookednesse of his leg, or some such like cause. After the same manner, a theefe stretcheth forth his hand, he shaketh his sword, and it is of God, and is good. But to kill him whom he should not is euill, and cometh from the wicked will of man, which God neither compelleth, nor moueth, nor helpeth to do, and yet never-

the lesse suffereth that to be done, which he desireth. Thus then we sée how farre God hath his worke in the sins of men, in suffering them to be done. And although it is in him not to suffer euill, ỹ which without his sufferance could not be: yet notwithstanding (that I may vse S. Augustines words) he thinketh it better to draw that which is good from euill, then not to suffer any euill at all. For God would not suffer any sin to be, if he were not so mighty, so prudent, & so good, that both he knoweth how, and also can and will out of sinne, worke greater good.

8 What greater euill could there be, then so many Prophets, so many Apostles, so many Martyrs, & Christ himselfe to be slaine: could not God haue hindred this? No doubt most easily: but he would not. By which we sée how great glory & felicity he hath brought to them that suffered: how great honour & praise they haue yelded to God, for whom they suffered: and how great profit and commodity their death & sufferings haue brought to the whole world. Neither did the Church at any time suffer the persecutions of the heathen, but it was therby made the better, the more vigilant, the more glorious, and like gold, which coming out of the furnace, is more fine and pure.

9 The

9 The other cause of all our calamities, miseries, and afflictions of this life, is sinne. By reason whereof, so soone as we are borne, we bring with vs the sentence of death: much like vnto those sick men of whose life the Physitians haue no hope, do onely for a time maintaine life with preseruatiues, that so a little while he may linger, to make his Testament, and then depart: Euen so it fareth with vs all, who do not therfore eat, drinke, and sléep, that we may neuer die (for that cannot be) but that we may prolong our life for a few dayes, and so prepare our selues to die. And as Pyrats, which are taken at the sea by the Royall ships, and are brought to the shore there to be hanged, haue no longer hope of life, then there is space betwéen the ship & the land: euen so, euery one of vs which like Rouers saile here in the sea of this world, being once taken and holden captiue by the Ministers of Gods iustice, when we are come to a certaine place and point of our age, shall without all doubt or mercy abide there, and suffer death.

10 Sin therefore hath opened the passage vnto death: & the whole host of tribulations do follow death as their captaine & guide, & do enter in vpō vs by the same breath of sin. And we do read of sinne: The wages of sin

is

is death: euen so also we reade of tribulations, *Miseros facit populos peccatum*. That is, Sinne is the cause of many tribulations.

11 Neither is it for one sinne of Adams, that so many tribulations came vpon vs, but also for an innumerable sort of sinnes wᵗ we haue added, and do adde daily; as the holy Ghost by the mouth of the Prophet Dauid hath pronounced: If their children forsake my law, & walke not in my iudgements: If they breake my statutes, and keepe not my commandments, I will visit their iniquities with the rod, and their sins with scourges. Psal. 88.

12 God afflicteth the Iewish nation, one while by the Philistines: & another while by the Madianites: another while by the Assyrians: and also by the Romans: but alwayes first they sinned & prouoked God to anger: as the booke of Iudges, the booke of Kings, & of the Prophets do declare. God also afflicted the Church of Christians by Tyrants, as Neroes, Diocleſians, and such like, which most cruelly persecuted ẏ Church: the cause of all which persecutions was the sins and wickednesse of the Christians, as appeareth by Cyprian and Eusebius.

13 Thus farre concerning the causes of tribulation: now we will speake of the effects. Concerning the effect and fruit of tribulation

lation the Author of ỹ Epistle to the He-
ews writeth thus, Now no chastising for Chap. 12.
e present time seemeth to be ioyfull, but
ieuous: but afterward it bringeth the qui-
fruit of righteousnesse vnto them which
e thereby exercised. Although therefore
e cannot plainly know the fruits of tribu-
tion, before such time as we come to that
essed and heauenly life, which is frée from
mserie & trouble; yet notwithstanding
will be very profitable for vs to speak and
inke vpon the same diligently and often;
at being confirmed by the swœtnesse and
osit that may come thereby, we may not
discouraged with the present calamities,
greatly feare them which are to come,
t profit in true Religion and godlinesse.

14 And although it must be confessed, that
flictions of their own nature are euill, and
flesh and blood very grieuous and terrible;
t vnto Gods children, by his grace and
ercy, they are profitable, and worke good
fects. For as the Apostle saith, All things Rom. 8.
work vnto them for the best. For whatso-
er they suffer, it is not for their hurt, but
r their triumph. Afflictions are to them,
s the Red-sea was to Pharaoh, wherein he
as drowned, but Israel saued. In the wic-
ed, tribulations stir vp desperation; but in
the

the godly and assured hope. By these as by a fatherly chastisement, our daily faults are repaired, hautinesse & pride kept vnder, the flesh & lusts thereof restrained, our old man corrected, our inward man renewed, sluggishnesse and negligence shaken off, the confession of faith expressed, the weaknesse of our strength discouered, and we prouoked more earnestly to pray and call for the fauor of God, and daily to vnderstand the peruersenesse of our owne nature.

15 Besides, through afflictions, we are made like to Christ: for, It behoued Christ to suffer, and so to obtaine his kingdome. And as he after the obedience of the Crosse was exalted, & had a name aboue all name giuen vnto him: so we also, if we suffer with him, shall raigne together with him. Hereby also we are brought vnto patience: that being become as a Diamond stone, we shall sooner weary them that strike vs, then wear our selues be broken. For tribulations be as exercises in a humane body, whereby rather health is confirmed, & the strength recouered then taken away, or weakened through the

16 Wherefore the godly vpon good cause reioyce in affliction, knowing that affliction worketh patience, as the Apostle testifieth: by which he attributeth to afflictions

at which is the worke of God and of the
y Ghost; namely, to worke patience: by
ich afflictions, forsomuch as they are of
ir owne nature euill and odious, pati-
ce is not gotten, but rather shaken off.
he which is more manifestly to be seene
the wicked: who, when they are so grie-
usly afflicted, are so farre from patience,
t they burst forth into blasphemies, and
oftentimes into desperation. But as
e Physitian, of things venemous & hurt-
l maketh most healthfull medicines: euen
Almighty God by his wisedome out of
lictions (though they be euill things)
ngeth forth in his Elect, most excellent
tues, among which, Patience is one.

17 This Patience worketh Experience
; the which is a certaine trial both of our
es, and of our owne strength: and espe-
ly, of the might and goodnesse of God.
, in suffering of aduersities, we learne
w great the corruption of our nature is,
ich being touched with any aduersitie,
ightway (except the holy Ghost helpe)
aks forth into murmurings, grudgings,
to blasphemies & complaints against the
uidence of God. Whereof we haue a liue-
ample set forth in Iob, who being deli-
ed by God vnto the deuil to be tried, how

great

great blaſphemy powred he out in his affli
ctions? how much complaineth he of the
prouidence & iuſtice of God? but the ligh
of the holy Ghoſt had no ſoner illuminate
him, but how did he plucke vp his ſpirits a
gaine? how godly & rightly doth he iudge
God? The crookednelle of our nature is h
from vs, for ỹ heart of man is vnſearchable
But loke how ſone the fire is ſtriken ou
of the flint ſtone, ſo ſone breaketh out ou
peruerſe nature, when tribulatiõ oppreſſeth
vs. This triall (as Peter ſaith) is euen as
furnace vnto gold; & therefore God anſwe
ed Abraham, when he was now ready t
ſacrifice his ſon; Now I know that thou fe
reſt God. No doubt that was knowne vn
God afore; but by ỹ fact he brought to paſ
that his obedience was the better known
vnto others; for we are like vnto certain
ſpices whoſe ſweet ſauour is not felt, vnleſ
a man bruſe them well. We are alſo like t
ſtones called *Pyrites*, which ſhew not for
that force wherwith they haue to burne, erc
when they be preſſed hard with the finger

18 The triall alſo (before ſpoken o
bringeth hope. Whereby we ſee, that G
hath ſo diſpoſed thoſe inſtruments of his,
that they ſhould one help another, & the o
bring in the other. By reaſon of the hope
t

the glory of God, afflictions are not troublesome vnto vs, but God giuing vs strength, we beare them with a valiant minde. And in the very suffering, we haue greater triall and proofe of the goodnesse of God towards vs: whereupon we conceiue the greater hope. So hope breedeth and bringeth in patience, and patience hope. For when we consider that God was present with vs, in suffering our afflictions patiently, we hope also that he wil hereafter be present with vs, and at the length make vs blessed The sick man because he hath confidence in the Phisitian, suffereth ỹ impostume to be cut: afterward as he feeleth himself relieued, he putteth confidence more & more in the Phisitian: so, as need were that his foot should be cut off also, he would nothing doubt to commit himselfe to his fidelity. The Deuill so much as in him lyeth, driueth vs to desperation, and by afflictions goeth about to perswade vs, that God is our enemy. But contrariwise, the holy Ghost saith, because thou hast quietly & patiently borne affliction, it may be a sure token vnto thee, that God therin declareth his fauor towards thee: wherfore haue thou a good trust for he will deliuer thee.

19 This confidence will make vs to resolue with the Apostle Paul, that no manner Rom. 8.

of

of tribulation shall be able to remoue vs from the loue of God which is in Christ: neither the losse of goods, of wife, children, friends, lands, and possessions, nor any thing in ỹ world, because we are verily persuaded, that his loue and bounty towards vs is such, that oftentimes he most abundantly restoreth those things which are lost, for his sake: and that sometimes in the midst of tribulation, & euen in the very crosse & death, he giueth to his children so much strength and consolation, that in very deed, it is more then a hundred-fold. The losse of the said worldly things, is to many a great griefe: but, is not the winning of a hundred fold so much & the obtaining of an euerlasting kingdome, a good saluc for this sore? If we gaine with the losse of transitory things, heauenly treasures: with the forsaking of worldly friends, Christ to be our deare & sure friend: & with the refusing father, mother, brother, sister, wife, children, purchase God to be our heauenly Father, Christ our most louing brother, and to be loued of the Son of God as his deere darling & only begotten spouse, what haue we lost? what greater gaine can we haue? or what more profitable exchange can be made? This bargain, and profit, hath our heauenly Father promised vnto vs, by

Will of his owne hand, ſealed with the blood of his onely Son, teſtified by the witneſſe of his Apoſtle, & left with vs in our own cuſtody, to be paid at the ſight whenſoeuer we ſhall require it. Whereof this is the content: Who ſo hath forſaken houſe, brother, ſiſter, father, mother, wife, childrē, or land, for my names ſake, he ſhal receiue an hundred fold, and the inheritance of euerlaſting life. Who can deny, but that hunger, cold, nakednelle, extreme pouerty, and want of things partly neceſſary, are an heauy burthen for man to beare? but the weight thereof is lightened & made eaſie to them that with a right eye and vnfainedly do beléeue Gods promiſe, & caſt their care on him. Caſt thy care vpon ỳ Lord, for he careth for thée. Your heauenly Father knoweth that you haue nēd of theſe things, meat, drink, & clothes. He miniſtreth theſe things in due time to the beaſts of the earth, the fowls of the aire, the fiſhes of the ſea: and will he not kéepe his promiſe vnto vs, for whoſe ſakes he hath made theſe creatures, and hath made vs lords ouer them? what cauſe haue we to miſtruſt his purpoſe rather thē the bird ỳ flieth forth in the morning, vpon this naturall perſwaſion, that he ſhall find food, not doubting, but that he who made him, will not ſuffer him to ſtarue with

hunger? Haue we séene such as put their trust in him, starue with hunger, dye with cold, or perish through nakednes? it hath not béene heard of, that the righteous hath béene forsaken, or his séed beg, wanting bread. For they that know the name of the Lord will trust therein; for he forsaketh not them that séke after him. And he willeth vs in the day of our troubles to call vpon him, adding this promise, that he will deliuer vs. Whereunto the Prophet Dauid did so trust, féeling the comfortable truth thereof at sundrie times in many and dangerous perils, that he perswaded himself (al feare set apart) to vndergo one painfull danger or other whatsoeuer: yea, if it were to walke in the valley of ỹ shadow of death, that he should not haue cause to feare: cõforting himselfe with this saying (which was Gods promise made vnto all) For thou art with me, thy rod and thy staffe, euen they shal comfort me. Is Gods staffe waxen so weak, that we dare not now leane too much thereon, lest it should breake) Or is he now such a changeling, that he will not be with vs in our troubles, according to his promise: will he not giue vs his staffe to stay vs by, and reach vs his hand to hold vs vp, as he hath béene wont to do? No doubt, but that he wil be most ready in all extremi-

Psal. 23.

tie

tle to helpe, according to his promise. The Lord hath made thee (O Iacob) and he that fashioned thee (O Israel) saith thus, Feare not, for I will defend thee, &c. Isa 31.

20 He is that mighty Captain, which hauing vnder his gouernment many souldiers and seruants, hath them at his commandement, that when he biddeth thē go, they go: when he saith abide, they abide: and when he willeth thē to do this or that, they obey his word. For, paine, pleasure, griefe, ease, sicknesse, health, life, and death, are at the becke and call of God, and do come and go at his appointment, as the faithfull Centurion cō- Mat. 8.
fesseth in the Gospel: Yea, he worketh so forcibly in his children that leane vnto his promise, that he maketh to them, of paine, a pleasure: of griefe, ease: of sicknesse, health: and of death, life: as contrariwise to the vnbeleeuing, pleasure, ease, health, and life is a weary, irksome, and painfull death.

21 But reason and our flesh are hardly perswaded, that we are beloued of God, when we be exercised with afflictions: and yet the author of ỹ Epistle to the Hebrews saith, That if we be not vnder chastisement, (wherof al are partakers) we are bastards, & not sons. And S. Paul to the Romans bringeth in the complaints of the Saints which Heb. 12. Rom. 8.

were tormented & afflicted before Christs time: For thy sake we are deliuered to the death all the day long: we are counted as sheepe to the slaughter. They which made this complaint, were (as cannot be denyed) most deare vnto God: & yet they make this sorrowfull complaint; We are accounted as shéepe to the slaughter. As if they had said, We are otherwise dealt with, then the Fathers in the old time were dealt withal: vnto whom God séemed to beare great fauour when as he inriched them, fought for them, gaue them victory, & with excellent names and titles made them famous & honorable, we say we are now otherwise dealt withal: for we are deliuered vnto the enemies as shéepe to be slaine, as vnto whom they may do what pleaseth them: death hangeth all the day long ouer our heads, and we are neuer in security: but yet herein we are comforted, that we are not in this perill as men that suffer for euill doing: but, for thy sake, that is, for religion and godlinesse. Psal 44.

22 Whereby also we are admonished, that paines, punishments, and death, make not Martyrs, but the cause: for otherwise many suffer many grieuous things, and yet are not Martyrs nor Confessors. If punishments make Martyrs, than the Papists at

this

this day might truly boast of Martyrdome, when, for their trayterous desert to their Prince and Countrey, they rightly are executed. And some Sectaries and Schismaticks, which would faine be reputed Confessors, might then haue some iust colour to complaine of persecution, when they are by Ecclesiasticall censure iustly punished. But these are such Martyrs and Confessors, of whom S. Augustine writing to Boniface, *de correctione Donatistarum*, and in other places, complaineth, saying: that in his time, there were Circumcellions, a furious kinde of men, which if they could finde none that would kill them, would often times breake their owne necks head-long, and would slay themselues. These men (saith he) must not be counted Martyrs. These are not sheepe, but Goats. These are not led against their wils, but run head-long through ambition and proud conceit. These Rammes follow not the example of Christ, of whom it is written, that when he was led like a sheepe vnto death, yet did he not open his mouth: for these open their mouthes too too wide, vttering blasphemies against Magistrates: these haue forgotten the sentence of the Apostle, If I should deliuer my bodie to be burnt, and haue no charitie, it profiteth me

We should then haue many Martyrs at this time in England.

1. Cor. 13.

me nothing. Therefore Martyrs and Confessors, beside the goodnes of the cause, must be meeke, patient, and charitable.

Marks of a true Martyr.

23 Wherefore we, having a good cause, ought with patience and meeknes to be ready prepared, when trial shal be, to suffer persecution & tribulation, after the example of the holy Martyrs of the old time, because the Crosse alwayes followeth them which will liue godly in Iesus Christ. Then he who hath promised vs, that neither in fire, water, nor nor yet in the shadow of death he will be from vs, but will be our buckler, defender, & shield, faithfully will performe the same, in such wise, that no temptation shall so assaile vs, but that he will giue vs a ioyfull end and deliuerance.

24 The holy Ghost hath caused many hystories to be kept in writing for vs, that liue now in ỹ latter age of the world, to this end that we should not onely behold in them the fiery raging of the world (from the beginning) against the people of God, and how stoutly they withstood, and ouercame by faithfull patience the malice thereof, but also by reading of them we should in our like troubles, learne like patience, receiue the same comfort, and being throughly tried, conceiue a sure hope of the same victory,

which

which they, after many and sundry trials, did winne: whereof we shall not be disappointed, if we to the end strive lawfully. If it be too hard, and above your capacity, to behold all the Histories and examples propounded in the Scriptures, and the Chronicles of Christs Church with such consideration, that you may espie and behold in them the order of Gods working with his Church in all ages: and if you do not vnderstand in diligent perusing them, that the end & issue was euer a ioyfull & glorious victory & deliuerance wherwith to comfort our selues in the midst of miseries: take into your hands the comfortable History of King Dauid: mark his whole life, from that time he was taken from his fathers sheep, vntil his death: behold him in your selues, whensoeuer you shall be afflicted with any kinde of crosse.

25 After that the Lord had found out Dauid, a man after his owne minde, & appointed him King ouer his people, who laboured worthily to deliuer and defend Gods people from their enemies ẏ Idolaters, that dwelt neere about him: he did not grant vnto him such quietnes neither to his people, but that he was in continuall troubles, and no small dangers during the life of Saul: and also after Sauls death, the Idolaters, & also Sauls

friends, seeking al the wayes that might be, to depose him from his kingdome.

26 And not only was he thus vexed with his certain enemies, but also most grieuously of all other, by those of his household, who should haue bẽn his most deere friends: his owne naturall sonne Absolon, his most priuy Councellors, the Nobility of the Realm, & the most part of his subiects. Absolon pretending to his father Dauid a great holines (as the manner of hypocrites is) desireth to haue leaue to go vnto Hebron, there to sacrifice, for the performance of a vow which he had made in the time of his being in Syria. 2. Sam. 15. But his meaning was, to obtaine the kingdome from his father, & stirre vp Israel against him: which he brought to passe. Dauid was banished, & pursued to the death by his owne sonne, who wrought so much villany against his owne father, that he did not forbeare, in ỹ despight of him, to mis-vse his fathers wiues in the sight of all the people. How grieuous and dangerous this sudden change was to Dauid, and to the people, which were but a few, in respect of the great number of the malicious hypocrites which followed Absolon, it appeareth plainly in the storie, and you may easily consider.

27 The best that was like to come of the matter,

matter, was, that while the kingdome of Israel was thus diuided, Gods enemies the Philistines, which had lyen long in wait therefore, should snatch vp from both the parties the kingdome of Israel, and not onely vtterly banish Gods true Religion from among the Israelites: but also bring them, their country, and their posterity into most miserable bondage and thraldome, and that to Gods enemies, the most vile people, and hated of the Lord.

28 Dauid in all these perilous dangers of his owne life, losse of his kingdome, and vtter destruction of Gods people, did not discourage himselfe: but vnderstanding all this to be the worke of Gods owne hand acknowledging the true cause, vnfainedly did perswade himselfe, that the Lord after a time, when his good will should be, would giue a comfortable end to all these stormes and bitter pangs. His whole behauiour he himselfe described in a psalme, which is left in writing for vs to learne hereafter, how to behaue our selues in the like persecution.

29 When he was fled from Ierusalem, and the Priests were departed from him with the Arke of the Lords Couenant, he went vp vnto mount Oliuet bare-foot, wept as he went, and had his head couered: and so

so did all the people that were with him, and he made his mone vnto the Lord, saying: O Iehouah, how are they increased ý trouble me! how many are they that rise against me! how many are they that say of my soul, there is no helpe for him in his God!

30 Wonder not, though this good King, with a heauy heart, and sorrowfull cheare, doth lament & bewaile his dolorous estate. Would it not grieue a King, when he thinketh of no such matter, suddenly to be cast out of his royall seat, and brought in danger of his life, and that by his owne naturall sonne? Can the displeasure of any enemy so much pierce the heart of a kind father, as the vnnaturall cruelty of the sonne to seeke his death, of whom he himselfe had his life? It grieued him no small deale, to perceiue such as had béene his wise Councellors, whom he much trusted (whose duty it had béene, with the spending of their owne liues, to haue defended the cõmon-weale, brought to a good and quiet order both in matter of policy, and of Gods true Religion) to be the supporters and maintainers of an hypocrite, who had neither respect to Gods true honour, nor yet consideration of duty to his most honorable Father, neither regard to the prosperous weale of his native countrey. But nothing

of

of all these grieued him so much as this one thing, the remembrance and true acknowledging in himselfe, that he himselfe was ye onely cause of all these euils. He called to remembrance, that these plagues fell vpon him sent from God, whose worke it was, & that for his sins which were the cause thereof: and this made him weepe and mourne. For, so soone as the Prophet Nathan had warned him of his offence, he cried *Peccaui*, I haue sinned: and afterwards when he saw this grieuous and sudden change follow, he perceiued it came partly by his sinne, by the work of God, and therefore submitted himselfe wholly to Gods will, saying, If I shall finde fauour in the eyes of the Lord, he will bring me again, and shew me both his Arke and the Tabernacle thereof. But, and the Lord thus say, I haue no lust vnto thee: behold here I am, let him do with me what seemeth him good in his eyes.

31 Thus the worthy man of God acknowledgeth his troubles to be of Gods hand, his sinnes to be the cause: & therefore humbly and faithfully submitteth himselfe to Gods ordering, well content to receiue whatsoeuer should be laid vpon him. He assured himselfe, that when he himselfe was most weake, then God would de-

clare

clare his strength for his owne glory sake: and after he was reduced to faithfull repentance by the correction of his mercifull Father, then the rod should be cast into the fire.

32 This consideration of Plagues and tribulations, both to priuat men particularly, & also of Realmes and whole commonwealths is diligently to be weighed, that as they come from God, so they haue this end, that they tend partly to his own glory, partly to our profit & amendment. For although sin be the generall cause wherefore all mankind was, is, & shall be molested with many and sundry kindes of troubles and calamities, yet the calamities & afflictions are not to all kinde of men alike, nor yet for one end and purpose. For the wicked and reprobate are punished, and whipped of God, to a farther end and meaning, then the godly and chosen children, who are the true Church of God, the liuing members of Christ, & such as shall neuer be separated from God, and their louing Sauiour in Christ Iesus.

33 These, although they be neuer without trouble in this world, but alwaies exercised vnder the Crosse, yet the cause and consideration why God will haue them thus exercised, is either for the honour and glory of his owne name, or the profit, commodity, &

exceeding

ereeding benefit of them whom he thus afflicteth, either else for both these considerations together: for that there is no trouble that comes to Christs Church, or any member thereof, which appeareth not plainly to redound to Gods glory, and the profit of the afflicted, if it be well and iustly considered.

34 Thus you may plainly see, how God hath wrought in his Church in old time, and therefore should not discourage your selues for any sodden change: but with Dauid acknowledge your sinnes to God, declare vnto him how many there be that vexe you, and rise vp against you, naming you Hugonites, Lutherans, Hereticks, Puritans, & the children of Belial, as they named Dauid. Let the wicked Idolaters brag, that they will preuaile against you, and ouercome you, and that God hath giuen you ouer, and will be no more your God. Let them put their trust in Absolon, with his large golden locks, and in the wisedome of Achitophel ỹ wise counceller: yet say you with Dauid; Thou O Lord art my defender, & the lifter vp of my head. Perswade your selues with Dauid, that the Lord is your defender, who hath compassed you round about, and is (as it were) a shield, that doth couer you on euery side. It is he onely that may and will compasse

With these and other such like reproaches are the children of God often tryed.

passe you about with glory and honour. It is he that will thrust downe those proud hypocrites from their seat, and exalt the lowly and meeke: It is he which will smite your enemies on the cheeke-bone, and burst all their teeth in sunder: he will hang vp Absolon by his owne long haire; and Achitophel, through desperation, shall hang himself: the bands shal be broken, and you deliuered: for this belongeth vnto the Lord, to saue his from their enemies, and to bleſſe his people, that they may safely proceed in their Pilgrimage to heauen, without feare.

CHAP. XII.

Concerning the alteration of true Religion in all Ages.

ALbeit Dauid and his kingdome, after he was anointed King ouer Gods people, were exercised with many troubles, during his time: yet he obserued the ordinances of the Lord, and kept the true Religion among his people, according to the Commandment of God. After him Solomon had gouernance ouer Gods

people:

people; who in the beginning of his raigne walking after his father Dauid, did build Gods Temple, and obserued the true Religion. But that lasted but a while: for in his latter yeares he fell to idolatry and seruice of false gods, so that the true seruice of God began to be corrupted.

2 After him his sonne Roboam raigned: at whose beginning the Realme had such a miserable change, that it could neuer after recouer it selfe againe. For the kingdome was diuided, and ten Tribes which were called afterward Israel, fell from Roboam, & from the true Religion, vnto idolatry, and false seruing of God: and so continued in false superstitious religion, alwayes hating the true Religion of God, killing the Prophets that did teach the truth, and the godly people that confessed the same many yeares; and yet all that time perswaded themselues, that they had the true seruice of God, and that their doings did much please God, yea, the face of Gods Church was so blemished, and brought to such a small number of true Professors, that the Prophet Elias complained, that there was not one left but he alone: whose like also they sought after. Consider well this history, and the working of God with his Church and true Religion.

ligion, The Prophet Samuel had taught the people the true seruice of God: the worthy king Dauid maintained ỹ same all his time, but with great difficulty. Solomon his son (a Prince of most singular wisedome and knowledge, perfectly instructed in the waies of the Lord) fell from God, corrupted Gods religion with the false seruices inuented by man: insomuch, that the Lord was so offended therewith, that he cut off from the rule of his posterity, the most part of the kingdom: for the ten Tribes were neuer after him vnder the gouernance of his successors: neither did they afterward walk in the feare of God, but in Idolatry and false religion, till at the last God sent the Assirians to inuade thē, in that wise, that they ouercame them, carried them forth of their own countrey, dispersed them in many countries among the heathen sent strangers to inhabite their land, and so vtterly destroyed the kingdome.

3 This was a fearful iudgement of God: where he had but one small kingdome in the whole world that bare ỹ face of his Church, where his true honour was maintained, & that so suddenly, of twelue Tribes, ten should fall from God to Idolatry, and false religion: yea, and the other also during all the time of Roboam, and his Sonne Abia, after

after him. So ẏ during all this time, there was not in the worlo any Church or people where the sincere religion and pure word of God was receiued by publicke authority & common order: although God reserued alwayes some that priuately serued him, and feared his name faithfully, who were alwayes so hated & punished by the Idolaters that their liues were bitter vnto them.

4 In those dates did the Idolaters make ẏ selfe same reasons & argoments against the Prophets & their doctrine, which Idolaters do make now against Gods people, and his true religion, concerning generality. The faithful thē liued amongst these idolaters wᵗ no lesse perill & danger then the Christians haue done in Spayne, & in other Countries where ẏ Gospel hath not frē passage. The Prophets were then imprisoned, and driuen out of their country like seditious heretickes the causers of al euil, as the true Preachers in some places of Christendome now are.

5 After the death of the wicked kings of Iudah, God visited his people with some light of the truth by the means of Asa, and king Iosaphat after him: who restored (although not perfectly) the true religion, banished the false, and destroyed the Altars of the idolaters. The which reformation was

done, not without great difficulty & trouble, and continued but a small time in that same order. For Ioram, the son of king Iosaphat ouerthrew the true seruice of God, contemned it, & brought in the place thereof the superstitions & idolatries of the kings of Israel, & so the church continued neuer perfectly reformed, but alwaies afflicted, til ỹ time of Ezekias. For although Asa, Iosaphat, Ioas, Amazias, Vzzias, & Ioatham, attempted a reformation, and were indifferently good kings, yet was not the Church clensed of all the Idolatries, and false counterfeit religion as it appeareth by the Prophets, Elia, Amos, Isay, Osea, Micha. But ỹ worthy king Ezekiah, in the first yeare of his raigne began to reforme Religion, brake downe and banished al Idols, & Images, Hil-altars, and whatsoeuer was against Gods commandement, restoring Gods true Religion after the rule of Gods word. The which thing as he brought to passe, not without great trouble and difficulty, so it continued in purity but a little time. For his son, wicked Manasses, who raigned after him put away, & did forsake the true way, and brought in again all manner of idolatry & false religion: and did grieuously punish & persecuted the faithful people and true Prophets. He shed (saith the

the Scripture) innocent blood exceeding abundantly. In like manner did his sonne Ammon also who raigned after him.

6 This grieuous change remained thus, vntill the good king Iosias made a new and godly reformatiõ: which ought to be a glasse to all Princes to behold themselues in. But this godly reformation of this good king did not continue: for his Son, and all the kings of Iuda after him, forsoke the waies of God and restored againe the Idolatry, & false religion of their forefathers, and so continued till God sent the king of Babylon to destroy their city, temple, and country: who also led them captiue into Babylon, where they continued many yeeres in great afflictions: as it appeareth by the Prophets, Ieremy, & Daniel: so that in fiue hundred yeares and aboue, in the dayes of all the kings of Iudah, Gods Religion was set forth and receiued in publick order sincerely & perfectly, and the contrary vtterly banished and abolished. But in the times of Dauid, Ezekiah, and Iosias, (as Iesus the sonne of Sirach witnesseth) all kings, except Dauid, Ezekiah, and Iosias, committed wickednes: for euen all the kings of Iudah also forsoke the Laws of God.

7 With what difficulty and troubles, Gods religion & true seruice was restored

after the returne of Gods people from Babylon, and how short a time it continued in purity, what troubles & grieuous persecutions the true seruants of the Lord suffered, it is partly set forth in Esdras and Nehemiah: after in Hester, and then in Machabees. And although vnto the comming of Christ, there was an outward face, and beautiful shew of Gods religion among the Iewes: yet was it so defaced, & vtterly falsified with traditions of the Pharisees, who were at that time in estimation, that Christ himselfe doth testifie, ỳ their seruice was but vaine traditions of men, and the commandement of God was not obserued. All that time there were no Prophets to instruct them in the right way: for, immediately after the captiuity, all prophesying ceased in Israel. Now peruse the History of our Sauiour Christ in the foure Euangelists, & you shal perceiue in what estate Christ found his true religion: what paines & trauell he toke to restore the true & sincere honouring of God: with how great difficulty he brought it to passe: And at the last, how it cost him his life. After whose death, ỳ cruelty of them who would seeme to haue & maintaine the true honoring of God, ceased not, but stirred vp most vehement persecution against ỳ true Church of Christ

Christ, and dispersed it throughout all the world. With what paines, troubles, & difficulty, true Christianity was planted, & false religion put away, S. Luke partly mentioneth in the Acts of the Apostles, who spent their lives in the building of Christs church.

8 After Christs death ỳ cruel tyrant Nero the Emperour, did persecute the Church most cruelly: after whose time the Church was in some quiet, but not long. For Domitian the Emperour, did persecute Christs Church, to destroy his true Religion, most damnably. Nerua his successor was friendly to the Christians. Traian after him, a cruell persecuter & enemy; and then Hadrian: after whose time the Church had rest for a while. For shortly after, the Christians ỳ were in Asia, & also the west parts, were cruelly disquieted; shortly after this time, did England receiue the Christian Faith, & was the first Countrey of all the world that receiued the faith of Christ by publick authority, Lucius being the first Christian king. But the purity of Christs truth did not long here continue, not much aboue one hundred yeares.

9 Seuerus the Emperor wrought all the means that might be, to destroy Christs Church, & to subuert the true religion with most sharp persecutions: after whose time,

there was some quiet. But, shortly after the cruell tyrant Maximinus did sore molest the faithfull: & likewise after him, Decius, Gallus, Hostilianus, Lucius, & Valerianus, Galienus granted the Christians peace: Aurelianus persecuted thē. And Diocletianus more like an infernall Serpent then an earthly man, did as it were devoure the Church most cruelly. In his time, was the greatest persecution ẏ hath bēne before: ẏ tormentors were much more weary in shedding of Christian blood, and cruelly tormenting the faithfull, then the holy Martyrs were in suffering the paines. There were in this persecution, within 30 dayes above seventeene thousand Christians killed most spitefully.

Eusebius. Eccl. hist lib. 8 c. 9.

10 But Constantine the good Emperor became a Christ ā, set the Church in peace, and was the first Emperor that did by publick authority, put down diligently, and truly maintained Christianity. But that lasted not long: for, within short time after Iulianus the Apostata being Emperour, went about to undo all that Constantine had done, used wonderfull policies to destroy the christian Religion, and did afflict the faithfull very grievously. After this time, ẏ Church was grievously molested by the Arians: after, with Hunnes, Vandales, and Goths: and so

so continued many yeares, till all good learning began wonderfully to be decaied. And at the length, albeit the Church seemed to be at rest, yet hath it bene euen vnto this day miserably afflicted, and wonderfully defaced by two vicars of the deuill, put in cõmission at one time about eight hundred yers since: the one Mahomet, for the East: the other, Antichrist of Rome, for the West, the one forraigne, the other a more nere and domesticall enemy to Christians. For, during these foure hundred yeres, Rome hath bene Tophet, and the valley of Hinnon, and the very Altar whereon hath bẽ sacrificed the bodies of Gods Children: whose tyranny and outrage is such, that the Kings and Potentates of the world, haue bene, and are greatly damnified, & iniured by her; as appeareth by many notable Pageants, which she hath played before our time: amongst which, this one shall serue for many.

11 Pope Innocent being displeased with George Pogiebracius king of Bohemiah, for fauoring of Iohn Hus and his religion (that is to say, for playing the part of a Godly Prince) did excommunicate & depose him, appointing his kingdome to Mathias. But Fredericke the Emperor would not thereto consent: and especially after the death of the

aforesaid George, when the Emperour and the Bohemians leauing out Mathias, did nominate Vladislaus (son of Casimiris, king of Polonie) to be King of Bohemia. For the which, great warre and trouble kindled betwæne him and Frederike the Emperor: wherein ỹ Emperor had bæn vtterly ouerthrowne had not Albertus Duke of Saxony, rescued the Emperour, & repressed the vehemency of Mathias. This fire of dissention being kindled by ỹ terrible thunderbolt of the Popes excõmunication, did yet a greater mischefe. For, it hindred the said Mathias in his expedition against the Turkes, wherein he should haue bæne set forward & aided by Christian Princes and Bishops. The like curse and excommunication hath bæn denounced by the Antichristian Bishop Pius Quintus for the like cause, as we all know, against Q. Elizabeth: but the same hath bæn altogether turned to her & her peoples good, by him that can and will bl[illegible]sse, where Balaam curseth. What should I nœd to set before you the bloody broils of France, and of the Low-countries thereto adioyning wrought, & brought to passe by this domesticall enemy, vnder the colour and name of a holy league, therby to maintaine idolatry and superstition, and to root out the religion

and

and ſeruice of Almighty God? It is to too manifeſt, they haue felt it, and all the world cannot but cõdemne it. But what better can be expected? Can any good come frõ Rome? No verily. For as Babilon is full of Diſtriches, as Africa yearly breedeth ſome mõſter; & as Sodom & Gomor ſendeth forth yearely noyſome ſtinks: ſo the Church of Rome is the nurſe and fountaine which ſendeth forth error, rebellion, and vtter deſolation (if it were poſſible) of all Chriſtian kingdomes.

12 Now weigh and conſider with your ſelues this ſame briefe rehearſall of the ſeat of Gods Church; how the Church of the Iſraelites was afflicted in the time of ỹ kings, then carried into a ſtrange Countrey captiue, after their returne & reedifying of the Temple, what great perils and troubles it ſuſtained, till after the dayes of the Machabees: next, conſider the hiſtory of Chriſt, and the Acts of the Apoſtles: After this, the ten notable perſecutions, which the Church ſuffered vnder moſt cruell Tyrants, from the eight yeer of Nero, by the ſpace of three hundred & twenty yeeres, vnto the time of Conſtantine: & from his time three hundred yeers after by the Arians and barbarous Hunnes, Vandals, and Gothes, by whoſe meanes good learning was decayed, and ignorance

brought

brought in: and then mark with admirement how that from that time hitherto Mahomet hath vsurped & afflicted the East Church, & the Pope the West: for he began to exercise his proud power ouer the Church, about the same time that Mahomet brought in his religion. Consider I say, with admirement in all these times, how little while Gods Religion was maintained in the Church: what perilous changes were in the Kingdome: what exceeding cruelties was alwayes vsed against the people of God, as though they had bẽn Hereticks, his word condemned as heresie, and the cause of all euils: and you shal easily perceiue, that neither Gilgal, Silo nor Mispah, can assure the Lords Tabernacle, any rest, and that Religion kæpeth not her place and standing any long time.

13 The vse and profit wõ is to be made hereof to our selues, is this: that forasmuch as God hath giuen vnto vs his word, & the Ministery therof, in such wise that we haue amongst vs (blessed be his name therefore) his true religion & seruice: let vs not grow secure: forgetting our duties vnto him in regard of so vnspeakable a blessing: lest he come shortly and remoue our Candlestick frõ vs. For he hath no lesse cause to execute his iudgements against vs now, then he had

in

in old time against the obstinate & vnthankfull Iews, of whom he complaineth thus: What shall I do vnto thee O Iacob? thou Iudah wouldst not obey, I will turne me to other Nations, and to those will I giue my Name. For, he intreateth vs continually as a Father doth his Sonnes, as a mother her daughters, & as the Nurse her yong babes, that we would be his people: and yet by our disobedience we refuse. It is therefore to be feared, that the kingdome of God shall be taken from vs, & giuen to a Nation which will bring forth fruits of the same. For I am verily perswaded, there is nothing that will more speedily deprive vs of Gods fauor, and that will sooner bring vpon vs his heauie iudgements, then our vnthankfulnesse in abusing his Word and Ministery.

14 It fareth with vs, as it did with the Israelites, after their mighty deliuerãce out of Egypt, in the wildernesse: who at the first when Manna was strange vnto them, liked it wonderfully, so that they would run out euen on the Sabbath, although they were forbidden to gather it; but some after waxed weary of it. Euen so in the beginning of Quæne Elizabeths most happy raigne, we all, as men almost hunger-starued for lacke of the spirituall food of Gods Word, the

Manna

Manna of our Soule, were right glad by what occasion, or from what manner of person soeuer we might heare ỹ Angelicall tidings (as it were from heauen) of our saluation in Christ, & of our iustification through faith in him: Yea, how ioyful were we then to heare God serued in our vulgar tongue: but now either through negligence or lazines, we sit at home: or if we come to Church it is either to heare newes, or eloquent phrases from the Preacher, or to vndermine and intrap him, or peraduenture to fetch a nap or two, or to méet a friend, &c.

15 Through this fulnes, some are grown so lazie and vnlusty towards the spirituall Manna, that they will no more go séeke it abroad, as in former time of néed: but will haue it brought home to their houses, and so make ỹ publicke Minister, a Parlor-Preacher, as it were now a time of persecution: whereas Eli hath his open place by one of the Pillars of the Temple, where any man may finde him which is desirous of knowledge. For they which desired to be instructed by Christ, asked him: Rabbi, *Vbi habitas?* Master where dwellest thou? He answered, Come and see; and they came to him, & not he to them. He himselfe cõmanded it should be so: If any man thirst, let him come to me.

16 And

16 And as touching religion many be of Gallios minde, that it is nothing but a question of names: or of Pharaohs mind, that it is but a vaine thing: or at most, of king Agrippaes minde, to be halfe Christians. But Nazianzen to the Arians saith, *Aut totum honora, aut totum abijce*: Either honor Christ wholly, or cast Christ wholly away.

17 There be also many that deale with Gods word & his religion, as doth the Butterfly with the sweet flowers: and that is men to die their wings with thē, that they may seeme to be of faire painted color: these think that holinesse consisteth in often and much hearing, how little soeuer they practise They can indure the sowing of a Gomer, although they reape but an Epha. To these it may be said as Phocian said sometimes to ỹ Athenian bands, *O quam multos duces, quam paucos milites!* More teachers then followers

18 And as for the Ministry, it serueth for nothing now adayes, but euen for a wheltone, to set the peoples tongues on edge. Come, say they, let vs smite Ieremie with the tongue, and giue no hēd to his words. Gods Ministers haue cause to complaine, as Ezekiah in his time, that they be iudged and condemned at the doors of mens houses; as Christ and his Apostles, by the fire side:

side: and as Iohn Baptist, that they receiue their iudgement at the Table-cloth, or Carpet, not from any Iudiciall seat.

19 Do we think that God will suffer this contempt of his Word and Ministerie vnpunished? he hath already loked a long time for our amending, and hath long borne with our euill doing. And as it is truly said of God in respect of his long-sufferance, that he hath leaden feet: so as truly it may be said in respect of his heauy Iudgements following the same, that he hath iron hands. He commeth against vs slowly: but when he comes, he payeth home surely.

20 For these forty and seuen yéeres past who hath led the life of Delights but we? what nation vnder heauen hath béen happy but our English Nation? Our God hath long loued vs: our God hath long suffred vs with his chearfull countenance hath most louingly loked vpon vs. But euen as the Troians, when their city was beaten downe flat to the ground, said thus: *Troia fuit*, there was a Troy, or we had a Troy: so the time may come, wherein we may say, God was in this place, and we wist it not: we had our Gods fauour, and we acknowledged it not. Nay, if Gods mercy had not béen a barre to hinder the procéedings of the enemies of his

Church

Church, the time of desolation had already fallen vpon vs: especially vpon the death and dissolutiõ of our late gracious Soueraigne. Which day, the Iebusites of this Land expected, with a longing desire, as Esau did wait for the dayes of his Fathers mourning, that they might imbrew their hands in the blood of al true hearted Iacobs of this Realme: but when the Sonne of our prosperity was not eclipsed, by reason of a most happy succession of a gracious Dauid, whom God placed vpon the seat of his kingdome to rule his people with a wise and prudent heart; Then we said, that our hill was so strong that it could neuer be remoued, and that we were quite out of reach of al aduersity: But soone after the Lord shooke the Tower of our happines with two stormes. The one was the Sword of the deuouring Angel, which tooke away at the least forty thousand of our brethren and sisters, within the space of two yeares or vnder: The other was, ỹ treacherous attempt of wicked fabricts against our gracious lord ỹ king, & the state. But these clouds were no sooner ouerblown, but again were turned to our security: & then we were sunk into the depth thereof, pleasing our selues in our own wayes: & putting the euill day far frõ vs, thẽ were we vpon the sodden thrust into

Watson, and his complices.

The secrecie of the treason, amplifieth the mercy of God. The Gunpowder Treason.

into the bzim of confusion, by ỳ late, cruell, inhumane, & diabolicall treason, practised by disloyall and miscreant wzetches, against ỳ King, the Quœne, their Royall issue, & the Estates of the land, Ecclesiasticall & Ciuill.

This Treason was as a Sea, wherein all other Treasons haue lost themselues. No tongue is able to expzesse, noz any heart is sufficient to conceiue the depth of this intended villany. Let vs imagine what hozzoz it hath bœne foz vs to behold with our eyes, our Cities and Towers inuironed with domesticall enemies, who were ready to ransacke our houses, to confiscate our goods, to massacre our children, to dzaw the Swozd of warre in the land of peace, to quench the light of our Israel, & to remoue our Candle and Candlestick out of the place. But blessed be the name of our GOD, the kæper of Israel, who neither slumbzeth noz slæpeth, who hath pzeserued vs from the violence of our enemies, & hath deliuered vs *faucibus fati*, out of the iaws of death and destruction: The snare is broken, and we are deliuered. Our King, the Lozds anointed liueth, to the glozy of God, the good of his Church, the comfozt of his Subiects: Ye flourisheth as a fruitfull Vine; his royall seed prosper in his sight: and all good people of the Land, of

what

what condition soeuer they bee, haue their hearts filled with ioy, & their mouthes with ẏ songs of thanksgiuing, for the Lords gratious protection ouer vs. As for our enemies, shame hath couered their faces: they fret and gnash with their teeth: into the same pit which they haue digd for others, they are fallen themselues: the Sword which they haue sharpned for others, entreth through their owne sides, their bane-fire of Gunnepowder turned into a bon-fire of ioy. With the same fire they thought to burn vs, they haue beene slaine, or scorched themselues. This is the Lords doing, & it is wonderfull in our sight. It was a worthy consideration of a learned man of later times, who saith to this purpose; *Est autem hæc peculiaris ars, ut ita dicam, diuinæ sapientiæ, ita temperare conatus malorum, ut illorum impietatem vertat in suam gloriam: & exitium quod aliis intendant, vertat in authorum perniciem, & bonorum fœlicitatem.* This is (as I may so say) the skill and the speciall trade of the wisdome of God, so to temper & order the endeauours & attempts of wicked men, that he turneth them to his owne glory, and the destruction which they attempt against others, to the better vndoing of the authours of it, and the happinesse and comfort of the godly ones.

So it is to all the enemies of Sion.

Erasmus vpon the Psalmes.

A most sure and euident demonstration hereof we haue in our late deliuerance: for our intended destruction is turned vnto the confusion of our aduersaries, vnto the furtherance of the Gospell, and to the increase of Gods glory. Oh! let this bee obserued aboue all the dayes in the yeere; let it be writ in Kalenders, in golden letters, that not only the age present, but the generation to come may bee stirred vp vnto due thankfulnesse: and ye the beloued of our Lord Iesus, who are participants and beholders of this great and wonderfull mercy, acknowledge it with thankfull hearts and lips, and make known your thankfulnesse by your continuall obedience: for, true thankfulnesse is not verball, but cordiall and actuall: And therefore as Bernard hath very worthily obserued, it is called, *Gratiarum actio, non gratiarum dictio.*

The 5. of Nouemb. 1605.

Bernard.

If we despise or set light by so great graces of the Lord, wee are to looke for none other, but that the Lord will take the rod in his hand againe, and vtterly confound and ouerwhelme vs with his iudgements, who would not bee reclaimed to true & vnfained repentance by his euerlasting mercies: for the Lord will not be mocked, neither can he be deceiued: that which wee sow, that same shall we assuredly reap. If we sow the seed

of

of disobedience, vnthankfulnes, & Apostasie, then shall we also reape the fearfull crop of death & euerlasting destruction, both of bodies and soules. From the which the Lord of his infinite mercy saue and deliuer vs.

21 Let vs then in time recall our selues to a better consideration: & let vs constantly and thankfully imbrace the word of God, & perseuer in the way of godlinesse. It was king Hezekiahs most commendation, that he did cleaue vnto the Lord, and departed not from him, and it was a Christian resolution of Policarpe, to the Lieutenant of Antony, who incited him to deliuer himself from imprisonmẽt & bonds, by blaspheming Christ: to whom he made this answer, These eighty sixe yeares haue I serued him, and yet did he neuer hurt me, and sure I will not forsake him now. Euen so let vs resolue, that for so much as we haue begun our Pilgrimage in the spirit, neuer to end it in the flesh: And that if all the world would fall away from God and his word; yet we, and ours will serue the Lord. So shall we be sure in the end of this our Pilgrimage which we haue passed with feare, to enter into that spirituall Canaan, which Christ our Iehouah hath promised vs.

FINIS.

To the Reader.

CHristian Reader, if by the grace and mercy of God, thou hast receiued that benefit by these former considerations which I haue praied vnto God that euery one (which desireth to be a Christian indeed) may receiue; I doubt not but thou hast a hearty feeling and sorrow for thy sins with a detestation and loathing of the same, and doest earnestly desire to be reconciled vnto Christ, & to be assured of the forgiuenesse of thy sinnes, and consequently of thy saluation: which by no better meanes thou canst accomplish, then by preparing thy self rightly & worthily to receiue the holy Sacrament of the Supper of our most blessed Lord and Sauiour Iesus Christ. To which end and purpose, I exhort and beseech thee, (euen for the loue of him who so dearly loued vs, that he gaue his life for vs: yea, and as thou tendereſt the saluation of thy owne soule) that thou wilt enter into the Court of thy own conscience (which at the latter day will be a witnesse, either to iustifie or condemne thee) and examine thy selfe (either by this which followeth, or by some other godly & Christian rule) especially whether thou

thou haue that fayth, that repentance, that thankſulnes vnto God, and that loue to thy neighbours and brethren in Chriſt Ieſus, which is neceſſary to the receiuing of ſo great a benefit & bleſſing, as is the body & blood of our Lord & Sauiour Chriſt Ieſus, the only price of our Redemption: leſt thou bee found guilty, at the latter day, of the Lords body & blood. For he that eateth this Bread, and drinketh of the Cup of the Lord vnworthily, is guilty of the body & blood of the Lord, and eateth and drinketh his owne damnation: from which ſtate, good Lord deliuer vs.

THE COVRT OF CONSCIENCE.

Wherin euery ſinner may examine and try himſelfe, whether he be fitly prepared to receiue the bleſſed Sacrament of the Lords Supper.

Dearely beloued in our Lord and Saui-our Ieſus Chriſt: If wee will be worthy receiuers of ỹ holy Supper of our moſt bleſſed Sauiour and Redæmer, it is neceſ-

ſary we hearken vnto the Apoſtle S. Paul to the Corinthians, Chap. 11. verſe 27. Where he ſaith thus: Whoſoeuer ſhall eate this bread, and drinke this Cup of the Lord vnworthily, ſhall be guilty of the body and blood of the Lord. 28. Let a man therefore examine himſelfe, and ſo let him eat of this bread, and drinke of this Cup. 29. For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, becauſe he diſcernes not the Lords body. Here the Apoſtle ſheweth vs the danger of ỹ vnworthy receiuers of the Lords body and bloud, and alſo the meanes how we may be worthy receiuers of the ſame, namely, by examining our ſelues: that is, by preparing our hearts and conſciences in ſuch wiſe, that we may confidently ſay with the Prophet Dauid, My heart is prepared.

2 The way then to prepare thy heart, is to examine thy heart, and to endeauour that it may be fit for God to dwell in. For thy heart and conſcience is Gods Court: which he will yeeld to no other. It is his throne, & none may ſit there but he. It is called *Thalamus Dei*, Gods Bride-chamber: wherein none may iuſtly come, but the right Spouſe.

3 This Conſcience of man, is a certaine light wherewith God hath indued it, as a perpetuall

perpetuall Surueyor and beholder of those things which we haue thought, sayd, or don. And it is called a good Conscience, when it knoweth nothing but that which is good. But it is called a bad conscience, when it excuseth that which is euill.

4 There are three things belonging to the Conscience of euery one, be it good or bad: Knowledge, Testimony, and Condemnation or Iustification.

5 Concerning the first it cannot be denied but that mans Conscience putteth him in mind of those things which he hath thought said, or don: as testifieth the Prophet Dauid in these words, I do know mine iniquity, & my sins are euer before me. And speaking in ỹ persõ of God, he saith, I will reproue thee, and set thy misdeeds in order before thee. Psal. 51. Psal. 50.

6 The second thing which belongeth to Conscience, is Testimony, which euer accompanieth the warning and the gnawing conscience. The warning conscience is oftentimes lulled asleepe: but the gnawing conscience awaketh her againe.

7 This gnawing conscience carryeth alwayes with it a witnesse-bearer, which is a continuall remembrancer and register of al that wee do or speake. This is more then a thousand witnesses besides. If all the world

should say and sweare for thée, that thou art innocent, and yet thy own conscience accuse thée: that one shall be more then al the other. Contrariwise, if all the world shall say that thou art guilty, and thy conscience shall testifie for thée, that thou hast committed no such offence: it is to thée as a brasen wall, & bulwark invincible against ỹ whole world.

8 Then commeth the third thing: which is iustification, or condemnation. For presently after the offence, the conscience of a wicked man is vnto him instead of an accuser, a witnesse, a Iudge, and a hangman. For no man can haue a more severe Iudge then himselfe; because when a man iudgeth truly of himselfe, he doth not absolue himselfe.

9 Cain having most vnnaturally slaine his innocent brother, felt the horror of condemnation in his own conscience. And therfore fearing the iudgement of God, he sayd: Whosoeuer findeth me, shall slay me. Gen. 4.

Iosephs brethren carried this condemnation in their owne consciences, for selling their innocent brother; and therefore with shame and confusion of face, said: What shall we speake or say vnto my Lord? and how can we iustifie our selues? God hath found out our wickednes. Gen. 44. And Pharaoh out of his owne guilty conscience, sayd, (albeit like Gen. 43.

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an hypocrite) I haue ſinned againſt the Lord your God, and againſt you. Exod. 10.

Sauls own conſcience condemned him, in that he had perſecuted Dauid vniuſtly, and therfore ſayd, Thou art more righteous than I: for thou haſt rendred me good, & I haue rendred thee euill. Alſo Iudas, for ỹ betraying of his maſter, Chriſt, felt ſuch horror of conſcience, that he confeſſed, ſaying, I haue ſinned in betraying the innocent blood. 1 Sam. 24.

10 Thus ſinne begetteth an euill conſcience: & an euill conſcience in the wicked, begetteth damnable feare & deſperation, which feareth his own ſuſpitions. The tyrant Caligula neuer had ſecure & quiet reſt, but euer continued in horrible dread and feare. That monſter Nero, after he had kild his mother, confeſſed that in ſléep he was much troubled with her, and tormented with Furies that burned him with flaming of torches.

11 If there be ſuch terror of conſcience in the wicked, how commeth it to paſſe that they are many times in ſuch mirth and pleaſure? Surely, becauſe they are remoued from the way of ſinners, into the ſcorners chaire, and then all is quiet.

12 There was a time when there was a conſcience in the world. And is the world better for age? No ſurely, for conſcience is now

now ſhrunke into Science: and vnder the full ſayles of mens knowledge, they fall to make wracke of Conſcience; according to the ſaying of the Apoſtle, Some hauing faith and good Conſcience haue made ſhipwrack of their faith.

1 Tim. 1.

Doſt thou then (deare Chriſtian) deſire to haue the hope of eternal life ſeated in thy heart? Loke that thou haue faith and good Conſcience. Which if thou haue, thou wilt ſay with father Iacob, vpon the leaſt ſuſpicion of wrong, carry with you againe the mony that was in your Sackes, leſt peraduenture it was ſome ouerſight.

Gen. 43.

Then will your actions be ſo ſquared with truth, that with a good conſcience you may ſay with Abimelech: with an vpright mind and innocent hands haue I done this. Then will you ſay with Zachee: Behold, Lord, if I haue done any man wrong, I reſtore fourfold. And ſo bleſſed ſhalt thou be, becauſe ỹ art not condemned in thine own conſcience. Therefore before thou commeſt to the table of the Lord, follow the counſell of the Apoſtle, Let a man examine himſelfe (that is his conſcience) and ſo let him eat. When Iehonadab came to Iehu's Chariot, he ſaid, Is thy heart vpright, as my heart is towards thee? So, when wee come to be the Lords

Gen. 20.

2 King. 10.

guests

guests, he would haue our hearts vpright to him, as his is to vs.

This examination consisteth chiefly in this, to see and trie whether we haue these foure gifts of Gods grace: namely, Faith, Repentance, Thanksgiuing to God, and true Charity towards our neighbours. For first we must haue faith, that is, a certaine and infallible assurance, and firme perswasion, that God is a mercifull Father vnto vs, in the name of his Son Iesus Christ our Lord whom he deliuered to death for vs. Yea, euery sinner must apply Christ his merits particularly vnto himselfe. This Faith commeth not of vs, neither is grounded vpon vs or vpon any thing that is in vs: but it commeth from God, and is grounded vpon God the Father, Sonne, and holy Ghost, and vpon the promises of the Gospel confirmed inwardly within vs, by the working of the holy Ghost, which crieth in our hearts Abba, that is, Father. Furthermore, this faith is nourished, confirmed & increased in vs by the holy Sacraments. For in the Supper, God as a good Father (after he hath once brought vs into his Church by baptisme) nourisheth vs spiritually with the proper substance of his son Iesus Christ, applying and making proper vnto euery one of vs the merit

merit of his death and paſſion. To this end and purpoſe it is, that Jeſus Chriſt himſelfe giueth vs the bread and wine: that he commandeth vs to eate and drinke it: that hee ſaith, that the Bread is his Body which is giuen for vs: and that the Wine is his blood which is ſhed for the remiſſion of our ſins: by which words he giueth himſelfe wholly vnto vs: he will be our nouriſhment & ſpirituall life: he will dwell in vs by his holy ſpirit, & will that we abide in him by faith, that through beléefe we may not periſh, but haue eternall life, whereof hee is the only heyre and giuer. In like ſort the breaking of the Bread of the Supper, ſerueth to the confirmation of our faith, & ſure warning of our ſaluation: inſomuch as it aſſureth vs & cauſeth vs to ſée with ſpiritual eyes, that Jeſus Chriſt was once broken with the paines of death in Ieruſalem, to deliuer vs from the ſame, and to get vs the eternall life. Alſo in that, by the commandment of Jeſus Chriſt, we take the bread in our hands, and then the Cup: Moreouer, in that that wee eat the Bread, & drink the Wine, which turne into the nouriſhment of our bodies; we are certified that by the hands of faith, we take and embrace Jeſus Chriſt our Lord, for our only Sauiour & Redéemer: and that by the ſame

faith

faith we eat his body spiritually, and drink his blood to the hope of eternall life.

Now, every one of vs must live by his owne Faith, according as wee make our confession in the Beleefe, which is called ỳ Apostles, in that every man saith by himselfe, I beleeue in God; and sayth not, We beleeue. We must not here cast in our braine or think vpon the beleeuing or vnbeleeuing, vpon the worthinesse or vnworthinesse of another man, but vpon our own. For Saint Paul doth not teach vs to examine other men, or that other men should examine vs: but he saith, Let a man examine himselfe. Therfore let every one of vs for their own part be assured in his heart, ỳ Jesus Christ the true Messias, is come into the world to saue sinners: amongst whom hee ought to account and esteem himselfe (by the example of S. Paul) the chiefest. Let him beleeue that Jesus Christ came down from heauen vnto earth, to lift vs vnto him from earth to heauen: that he was made the sonne of man, to make him the child of God: that hee was conceiued by the holy Ghost, & that he was borne of the virgin Mary, to perfect & clense his wicked conception & birth. Let him perswade himselfe, that the sonne of God hath ouercome the deuill, & deliuer him from the tyranny

tyranny and slauish subiection of the deuill: ỳ he hath fulfilled all the law (louing God his Father with all his heart, strength and might, and his neighbour as himself) to get him iustice: that he appeared before Pilate an earthly Iudge, and receiued (as an euill doer) sentence of condemnation for his life, to exempt him from appearing before the terrible iudgement seat of Gods iustice, to receiue sentence of death & euerlasting damnation, for that he had offended one eternall and euerlasting God. Let him assure himself, that the same Iesus Christ went down to hell for him, that is to say, ỳ he suffered the sorrows and terrors of the second death, and of the sincere wrath of God, to deliuer him: that he dyed a death accursed of God, (in that he was hanged on the crosse) to purchase him life and blessing before God: that he rose againe, for a gage and assurance of his resurrection: that he ascended into heauen, for a certaine token that he also shall ascend thither: that he sitteth on ỳ right hand of God his Father, to be for him an euerlasting priest, teacher, king, defender, reconciler, & aduocate: to be short, that he shall come at his last coming, for his comfort and full redemption. We must also euery one of vs for his owne part, make proper vnto our

selues

selues, (yea and make ours) all the goodnes, and all the riches that are in Jesus Christ: because that in giuing himselfe to vs, he giueth vs his benefits also. So then, in that that Jesus Christ is God, it is to make vs partakers of his Diuinity: In that that he is the Heyre and Lord of the world, it is to make vs partakers of his Lordship and Inheritance, and that wee recouer in him the gouernment of all things which we lost in Adam: in that that he is welbeloued of his Father, it is that we may be acceptable vnto him: in that that he is rich, it is to make vs partakers of his riches: in that that hee hath all power against the deuill, sinne, hell, Antichrist, the world, and all our enemies, it is to defend and shield vs: and in that that he is iust and good, it is to iustifie vs, and to make vs good: in that that he is happy and immortall, it is to make vs partakers of his blessednesse and immortality.

When wee shall thus particularly apply all the actions and benefits of Jesus Christ our Lord, and also all his essentiall qualities vnto our selues, putting our whole trust in him, and in his promises, and distrusting our selues, then may we boldly come to the Lords Table: wherat we shal enioy Jesus Christ, God & man, by the benefit of faith,

and

and ſhall fæle mozeouer a great increaſe and augmentation of the ſame.

But we muſt note, that it is impoſſible foz vs to be vnited & made one with Chziſt, and to bæ made partakers of the treaſures and riches which are in him, vnleſſe we firſt renounce Antichziſt and his kingdom, & vnleſſe we deteſt all Idolatry, ſuperſtition, and traditions of men, directly contrary to the pure ſeruice of God, bounded & limited out in his wozd. Foz ſæing that God is our only Creatoz, and he giueth himſelfe wholly vnto vs in the perſon of his ſon Jeſus Chziſt, the true Iſaack, in whom all Nations of the earth are bleſſed: it is great reaſõ that likewiſe by faith we giue vp our ſelues, & yæld vs wholly vnto God. And thence it is that God in the Law doth rightly require of his pæople, that they haue no other Gods but him, & that they loue him with al their hart, with all their ſoule, with al their ſtrength & vnderſtanding, that is to ſay, with all their parts, as well inward as outward. And thence it is alſo, that God doth not only rebuke and repzoue all them that halt on both ſides; but commandeth alſo, that they which ſacrifice vnto ſtrange Gods, ſhould be put to death. And to this purpoſe St. Paul (minding to warne the Corinthians to fly from Idolatry)

Reg. 18. Deut. 13. 1. & 17.

Idolatry) vseth an argument taken from ỹ knitting together and vnion that we haue with Iesus Christ our Lord in the supper, speaking after this sort; The cup of blessing which we bless, is it not the Cõmunion of the blood of Christ? And the bread which we breake, is it not the Cõmunion of the body of Christ? As if he should say, that seeing the Corinthians came not to the Supper to be partakers simply of earthly Elements, but to be partakers really, and indeed, of the body and blood of our Lord Iesus Christ, to be made one with him by faith, and to be made flesh of his flesh, and bone of his bones: that therefore it were too great wickednesse and abhominatiõ to be present in the assemblies of Infidels, or to be partakers of their idolatry. And therefore the Apostle addeth afterwards, that the Corinthians cãnot drink of the cup of the Lord, & of the cup of deuils: and that they cannot be partakers of the Lords Table, & of the deuils table. Whereby he signifieth, that it is impossible to serue God, and the deuill together: and that whosoeuer doth communicate with Idolatry, doth manifestly renounce our Lord Iesus Christ. Therefore seeing that darknesse is no more contrary to light, vice to vertue, death to life, paradise to hell, then the Pope

1. Cor. 10.

1. Cor. 10.

and his doctrine is contrary to our Lord Ie ſus Chriſt and his holy Goſpell, it behoueth all true faithfull people to withdraw them ſelues wholly from Popery, & caſt off with out delay ỹ yoke of that Romiſh Antichriſt: that they may giue themſelues wholly to ỹ ſeruice of this Sauiour and Redæmer, Ie ſus Chriſt. But if ſo be that the communi on that we haue with the Sonne of God, & the promiſes of the heauenly father, cannot intice and perſwade vs to yéld our ſelues wholly to God, to put our truſt in him only, to ſerue and worſhip him only, according to his will, but that wee will yet cleaue vnto Antichriſt and his ſeruants and Miniſters, yet at the leaſt let the threatnings & iudge ments of God hinder vs, and feare vs ſo to do: As when it is ſayd, Goe out of her my people, that ye be not partakers in her ſins, and that ye receiue not of her plagues.

And againe, if any man worſhip the beaſt and his image, and receiue his marke in his forehead, or in his hand, the ſame ſhall drink of the wine of the wrath of God, yea, of the pure wine which is poured into ỹ cup of his wrath: and he ſhall be tormented in fire and brimſtone before the holy Angels, & before the Lambe: and the ſmoke of their torment ſhall aſcend euermore: and they ſhal haue no

reſt,

rest, day or night, which worship the Beast and his image, and whosoeuer receiueth the print of his name. And againe, the fearfull and vnbeléeuing, the abhominable, murtherers, whoremongers, sorcerers, Idolaters, & all lyers shall haue their part in the lake, which burneth with fire & brimstone, which is the second death. Let this therfore be wel printed in our hearts, that we be not seduced and destroyed with the vaine seruers of this world, which think it not a thing impossible to serue God and the deuill, Iesus Christ, and Antichrist; to follow the commandements of God, and of men, and to satisfie the affection of the spirit and the flesh at once.

2. We must haue Repentance.

THe preparations whereof we spake before touching faith (which applied vnto euery one of vs particularly, Iesus Christ with all his riches & blessings) can haue no place in vs, vnlesse it bring forth also in vs a true repentance: that is to say, a true misliking of euill, & a burning loue and affection to goodnes, as we sée in the example of Dauid, Peter, Paul, & other holy men. We must haue sorrow and vnfained griefe, for that we haue offended God: for that we haue before-times wickedly abused our Creation,

Redemption, and Baptisme: for that we haue prouoked God with all our members: for that we haue abused our vnderstanding, heart, tongue, feet, and hands: for that we haue giuen and set forth our soules and bodies (which are the Temples wherein God would dwell) to Infidelity, Idolatry, superstition, filthinesse, blasphemy, whoredome, extortion, vsury, robbery, gluttony, drunkennesse, ambition, excesse, ryot, & other worldly vanities; which is as much as if we would haue lodged God the Father, the Sonne, and the holy Ghost, in a stinking and filthy priuy. We must therefore be sorry for our wicked life passed: vsing a true and seuere examining of our selues, which may bring forth in vs a displeasantnesse and horrour of our forepassed renting and breaking (by all manner of meanes) the Law of God to follow the will of the deuill, of the world, and of the flesh. Now the breaking of the bread of the Supper (w̄ is omitted in the Passeouer of the Papists) should cause vs to acknowledge and detest our wickednesse, that is to say, whatsoeuer is found in vs contrary and repugnant to the pure and holy Law of God. For, in that, that the bread is broken for vs, or rather, in that that we breake the bread of the Supper of our Lord Iesus

Christ,

Chriſt, it ſignifieth vnto vs, that indéd it is we, that is, our ſinnes and iniquities which haue crucified and put to death the Lord of life, who is the very ſame Ieſus Chriſt our Lord. So that we muſt not do, as in times paſt the Infidels did, which made great lamentations & inuectiues againſt the Iews, Pontius Pilate, Herod, Iudas, and them that had executed and put Chriſt to death, and in the meane ſeaſon flattering themſelues, vaunting in their owne merits and deſerts: and did not narrowly conſider, that Iudas, Pontius Pilate, and Herod were but executers and miniſters of their impieties and ſinnes.

Let vs therefore conſider in the breaking of the bread, that our ſinnes, yea, the ſinnes of euery one of vs ſeuerally, crucified the Sonne of God, and brake him with the ſorrows of the firſt and ſecond Death: as namely, the words of the Supper do ſhew, that the body of Ieſus Chriſt was broken for vs, and his blood was ſhed for the remiſſion of our ſins. And our heauenly Father witneſſeth the ſame, ſpeaking of the death of his Sonne: For the ſinne of my people haue I ſmitten him. Then if it be ſo, that our ſinnes being weighed in the Ballance of the iuſtice of God, were found to be ſo Iſa. 53. 3.

weighty, and of ſo great importance, that his wrath and diſpleaſure could neuer haue béen appeaſed towards vs, but by the death and paſſion of his onely Sonne, which maketh full ſatisfaction, I ſay, by the cruell ignominious death of the Croſſe: why ſhould not we hence-forward deteſt and abhorre our ſinne, as that which is the cruell and bloudy murtherer of the onely Son of God? Behold the Sunne and the Moone, behold the Element, behold the vaile of the Temple, behold the ſtones and rocks, which were moued at the death of Ieſus Chriſt, which ſhewed forth tokens of ſorrow: And we which beare within our ſelues the cauſe of his death; ſhall not we haue in horrour and deteſtation this curſed enemy, Sinne, that is lodged within vs?

Shall we ſuffer it to rule and dwel in vs, as before, that it might bring home death vnto vs? Not ſo: but we muſt deteſt it as that which before time ſeparated vs from God our chiefeſt happines: as that, that cauſed vs to loſe the image & ſimilitude of God according to which we were created at the beginning by God. It is that, that hath wholly deſtroyed vs, that hath depriued vs of holineſſe and righteouſnes, that hath baniſhed vs out of paradiſe, that hath made vs ſlaues

ſlaues to the tyrranny of the deuil, that hath made vs ſubiect to ſo many miſeries, & diſeaſes: and to be ſhort, both to the firſt and ſecond death. It is that, which after it had ſet a barre and diuiſion betweene God & vs, cauſed vs to ſée our owne filthineſſe, purchaſed to vs a ſhamefull and villanous infamy, made vs to tremble at ý voyce of our God, which was before moſt pleſant and louing vnto vs. It is ý whereby the wrath of God is heaped vpon men: that maketh the earth to become barren, and to bring forth Thiſtles: that cauſeth women to bring forth in ſorrow, and that men eat their bread in the ſweat & labors of their bodies. Séeing then that ſinne bringeth forth, and procureth vnto vs daily ſo many miſeries, it followeth ý we ought to withdraw our ſelues from it, if we will not be wilfull enemies of our owne happines & ſaluation. Now then, I cite here all diſordered and ſlanderous perſons, which notwithſtanding are ſo impudent to preſent themſelues to the Lords holy Table: I aſke them what it is that they promiſed to God and his Church in Baptiſme? They will anſwer me, they promiſed God to renounce the deuill and all his works. But one of the chiefe and principall works of the deuill, is ſinne. Why do we not then abſtain from it?

Why are they Traitors, and diſobedient to God and his Church? why haue they conſpired with the deuil, the world, & the fleſh, againſt their own ſaluatiõ? How dare they preſent themſelues before God, to aſke him pardon & remiſſion of their ſins: ſeeing that more and more they heap ſin to ſin, and crucifie & kill againe (as much as in them lieth) the Sonne of God, or (at the leaſt) make a ſcorne and a ſcoffe at the purging of his bloud, which was applyed to them in Baptiſme. But the caſe, that a wicked man, poore and deſtitute of all hope, were fallen into a mire, whereout he could by no meanes raiſe himſelfe; & that ſome yong Prince paſſing that way, toke the paines to drawe him out of the ditch, to make him clean, to cloath him with gorgeous and precious apparell: if this wicked man and poore miſerable caitiffe fall againe into the mire wilfully by his owne folly, and bewray both himſelfe, and his apparell, being moreouer in great danger of his life: would not you think that this man were marueilouſly vnkind, and a contemner of that Princely bounty and goodneſſe, and on the other ſide, a wilfull and ſcornfull enemy of his own health, worthy to be loſt and caſt away, without any helpe or aſſiſtance? Euen ſo ſtandeth our caſe with Ieſus Chriſt.

We

We fell all in the puddle of sin in the person of Adam: we are all wicked doers, and worthy of an hundred thousand gibbets, before God: we can by no means of our selues get out of the ditch of destruction, whereinto we are all fallen by our owne fault. Behold the Sonne of God, the King of kings, the Lord of Lords, which commeth to draw vs out of this puddle, and to wash vs with his most precious bloud, which vouchsafeth to cloath vs with the proper cloake of his righteousnesse and innocency. If we come againe to wallow our selues in the puddle of sinne, if we please our selues in it, if we defile and bedurt the robe of Innocency which he hath giuen vs in Baptisme, are we not manifest contemners of that inestimable loue and gift of Iesus Christ: and are moreouer worthy to rot a thousand times in our filthinesse, or rather, to gnash our teeth euerlastingly with the deuill in hell. It is euident. Gen. 36.

Seeing then it is so, that the end of our redemption, baptisme, and iustification, requireth of vs to abstain from sin (so far forth as possibly we may, and our fleshly infirmity will suffer) let vs take all paines and diligence by the vertue of the Spirit of God, to cast out from vs al foulnes & filthines, idolatry, blasphemy, rebellion, hatred, murther, whore-

whoredome, theft, & vſury, & al other things contrary to the holy Law, if we will not be more then ingrateful towards Jeſus Chriſt and open enemies of his Church, and our own ſaluation. But becauſe it is not ſufficient for the inducing of a true and healthfull repentance, to acknowledge our miſerie, to abhorre it, to confeſſe it, and to abſtain from it, but we muſt alſo know, deſire, & do that good which God commandeth in his word: we muſt conſider the arguments that ought earneſtly to ſtirre vs vp to the ſanctifying of the name of God. Firſt in that we are ioyned, and made one with Jeſus Chriſt in the ſupper, in that we are made fleſh of his fleſh and bone of his bones, in that we liue by his holy ſpirit: ought not this vpon good cauſe to exhort vs to conforme our ſelues to the Image & likeneſſe of the holines of our Lord Jeſus Chriſt? Can he dwel in vs, nourish vs with his owne ſubſtance, quicken vs with his holy Spirit, ioyne vs vnto himſelf by the bond of faith; yet ſo, that he, his holy Spirit, and faith, bring not forth in vs good works? Moreouer, forasmuch as he doth not giue himſelfe vnto vs halfe meale, and deſtitute of his qualities and riches, but accompanied with all ſpirituall gifts and bleſſings, adorned with righteouſneſſe and perfection,

accom-

accompanied with innocency & ſanctificati-on, how can we receiue Ieſus Chriſt, enrich-ed with all his graces, that the righteouſ-neſſe of our head may ſhine in vs which are members, yea, ſhine in all our parts, aſwell inward as outward? Muſt it néeds be, that the two parts of our ſoule, that is, our minde and heart, which ought to apprehend & take hold of the promiſes of God, which ought to receiue by faith, the body and bloud of our Lord Ieſus Chriſt, that is, whole Ieſus Chriſt, true God, equall in euery reſpect to God his Father, and true man, made of hu-mane body and ſoule: that this minde and heart (I ſay) muſt be applied to the medita-tion and loue of worldly and wicked things, being deſtitute of the knowledge & loue of God, & of the loue of our Neighbour? Doth it behoue our body, which is the Temple of God, to be prophaned? That our eares, which were created of God to heare his voyce, ſhould be ſtopped againſt it, and be opened to vanities, wanton talke, & vnchaſt ſongs? Doth it behoue our tongue, which is bound by the right of creation, to ſing the praiſes of God, & by the right of redemption, to ſhew forth the Lords death till he come; that this tongue, which is ſo proper an inſtru-ment of the glory of God, ſhould be mute to

good.

goodnes, incessantly occupied in backbiting, slandering, blaspheming, or at the least, in speaking idle words, whereof one day we shall yeeld an account before the Throne of the Maiesty of God: Doth it behoue our mouth, which ought to receiue the blessed signe of the body and blood of our Lord Iesus to suppresse the benefit of our Redemption, and to haue Adders poison in it? Doth it behoue our hands, which ought to take (at the Supper) ỹ assured gage of the loue of God, the infallible pledges of his league with vs the earnest penny of our Saluation, to be void of goodnes? And beside that, be giuen to extortion, theft, murder, oppression, and violence? Doth it behoue our feet, which ought to runne and make haste to goodnesse, to be ready & light to run to mischiefe? No surely: But as he which calleth vs, is holy, so likewise must we also be holy. As he hath brought vs by his holy Baptisme in his holy house, which is his Church, the Communion of Saints: euen so likewise must we lead therein a good and holy conuersation. As he which washed vs from our sins by ỹ precious blood of his Sonne Iesus Christ, so must we die to them, and liue in righteousnes. As he hath called vs, to the incorruptible hope of the blessed resurrection & eternal life:

life: so must we lift our hearts on high, and not be buried like Moles in this fraile and transitory earth. To be short, seeing that the grace of God is set before vs euery day, and his holy word soundeth in our eares, to this onely end, that it may bring saluation vnto vs, and that (renouncing all vngodlinesse and worldly desires) we should liue soberly, iustly, and godly in this present world, looking for the blessed hope and appearing of the glory of the mighty God, and of our Sauiour Iesus Christ; we must pray vnto this good God, that he would giue vs grace so to behaue our selues towards him in liuing godly, so towards the poore in relieuing thē charitably, & so towards our selues in liuing soberly, that we may be found (at the end) irreprehensible, by the meanes of that his wel-beloued Son, our Lord Iesus Christ.

Tit. 2. 11. 12. 13. 14.

3. Of Thanks-giuing.

THirdly, we must giue thāks to this good God, for the benefit of our redemption: and for this cause, the Ancients called the holy supper *Eucharistia*, that is to say, gratefulnesse, good grace giuing of thanks. For if so be, that our ordinary food and daily bread which God giueth vs for the nourishment of our

our bodies ought to be ſanctified by ỹ word, and receiued with thankſgiuing: ought we not much more to thanke God for the heauenly bread, and for the nouriſhment of our ſoules, which is offered vnto vs, and really giuen vs in the holy Supper of Ieſus Chriſt. And we ſée alſo how Ieſus Chriſt himſelfe ſheweth vs an example hereof. For, when he took the bread of the Supper, S. Mathew & S. Marke ſay, that Ieſus Chriſt bleſſed: and S. Luke expounded this word Bleſſed, when he ſaith, that he gaue thanks.

Now then, ſéeing that we ſée that Ieſus Chriſt, when he toke the bread at the Supper, gaue thanks to God his Father, as he did alſo when he toke the Cup, and that for the redemption of Mankinde; it is our duty to do the like. And that we may the better be moued to giue thanks to God, we haue to conſider the greatnes of the benefit of our Redemption, and the excellency of the gift which God giueth vs at his holy Table: which cannot be done, vnleſſe we conſider our miſerable condition, which was before figured by ỹ temporall captiuity of Egypt.

We ſée there how Pharaoh was ſtrong & mighty: how he knew not the Generall: how he went about to kill all the ſéed of the Iſraelites by the ſuppreſſion and death of their

their men chyldren. Wee ſée alſo how exceſſiuely he cauſed the Iſraelites to worke without any hope of wages: how he would not ſuffer them by any meanes to ſacrifice to ỹ Lord, nor to go forth of the land of Egypt.

Which thing continued not for one yeere or two, but for the ſpace of foure hundred & thirty yéeres. Here may we liuely behold a draught of, our miſery. We were all loſt and deſtroyed in Adam. We were all holde captiues in the helliſh Egypt, vnder the tyranny of a ſpirituall Pharaoh, which is the deuill. This tyrant was ſtrong and mighty: he ſuffered vs not to ſerue our God. Yée made vs to labour inceſſantly in ſlauiſh and vnfruitfull workes of ſinne, to the eſtabliſhment of his owne kingdome. He ſlew not only men chyldren, but he led vs all indifferently, to vtter ruine and deſtruction: And this tyranny had not only continued for a certain time, but had béen eternall, and for euer permanent, if the mercy and power of our God, had not plucked vs out of it by the Miniſtry of the true Moſes, which is our Lord Ieſus Chriſt: who is the true Lamb which ỹ heauenly Father hath deliuered to death, to deliuer vs from it, and purchaſe vs eternall life, as it is ſayd, God ſo loued the world, that he hath giuen his only begotten

Sonne

Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life. Now then, seeing this good God hath done vs so great a pleasure as to free vs from the tyranny of the deuil, of sin, of death, & of hell: seeing that his loue was so great, that he deliuered his only Son to the cruel & ignominious death of the crosse, for vs which were the seruants and bond-slaues of Sathan; his well-beloued for vs which were his enemies the iust, and the Lambe without spot, for vs which were sinners and corrupt: the onely heire of Paradise, for vs which were worthily heires of Hell: ought we not to be rauished with admiration of this great & vnspeakable loue of God towards vs: and our tongues to be for euer displayed to publish with a loud voice, the praise of ỹ benefit of our redemption: It is very reasonable. And therefore we see that Iesus Christ admonisheth vs of our duty in this behalfe, speaking of the celebration of the holy Supper: Do this in remembrance of me. And S. Paul expresseth what remembrance this is, when he aduertiseth vs, that as often as we shall eat this bread, and drinke this cup, we shew the Lords death till he come. Seeing then that God requireth of vs, a true acknowledging of the benefits which we receiue at

Luk. 22. 1. Cor. 11.

his

his hands & bountifulneſſe by the meanes of our Lord Jeſus Chriſt: let vs take heed that wee bee not ſpotted with the fault of ingratitude: eſpecially if we will not incurre the wrathfull diſpeaſure of God, and acknowledge him for Judge, whom we would not acknowledge for a gentle and mercifull Father: As Saint Paul alſo to this purpoſe threatneth the ingrate and forgetfull, when he ſaith, Whoſoeuer ſhall eat this bread, and drink the Cup of the Lord, vnworthily, eateth and drinketh his own damnation. And rightfully is the vengeance of God diſplated againſt them which wickedly ſuppreſſe the glory of God, in that which concerneth their owne ſaluation. For if ſo be that a murtherer ready to be hanged for his wicked deeds, caſting away, and reiecting his Princes gracious pardon (and not vouchſafing to thank him for it) deſerueth worthily the Gallowes: or if a child deſerue the rodde, for not giuing once, I thank you, to his Father, when hee hath receiued at his hands great and ſingular benefits, much more we (which for our ſinfull and wicked deeds deſerue to bee hanged in Hell) if wee contemne the grace of God, our Soueraigne Prince, and make no account of the euerlaſting benefits, which our heauenly Father

presenteth vs withall in Iesus Christ, who is offered to vs in ỳ Supper, by good right & reason. We (I say) are worthy to perish for our vnkindnes & vnthankfulnes. But here must we diligently mark the poynts that follow.

First, this acknowledging must be made to one only God, by his only Sonne Iesus Christ. For euen as God by his only sonne hath redeemed vs from euerlasting death: so will he, that to him alone, and by him alone in whom he is well pleased, we render thanks for his benefits. And we see how S. Paul setteth this forth vnto vs in many places & precisely in the Epistle to the Ephesians, where he saith, Blessed be God, euen the father of our Lord Iesus Christ, which hath blessed vs with all his spirituall blessings in heauenly things in Christ, as hee hath chosen vs in him before the foundation of ỳ world. But they which cal vpon Saints put their trust in them, or in their merits, they also which make them patrons, and aduocates to God ward, & likewise they which trust in their own strength, in their merits, will, or good workes, rob God of his glory, and cannot giue his true thanks for the benefit of redemption. For we cannot giue to any creature, the least glory that may be, in the matter of our saluation, but we commit

sacrilege

sacrilledge against God the Creator.

And therefore renouncing our selues and euery liuing creature, let vs say with the Apostle, Vnto the King euerlasting, immortall, inuisible, vnto God only wise, be honour and glory, for euer and euer. 1 Tim. 1. 17.

Secondly, thanks must be giuen, not with the mouth only, but with the heart also. For seeing that God is a spirit, he requireth a seruice of vs, that is agreeable to his nature: that is to say, he will be serued of vs in spirit and truth. And therefore when the praysing of God for the benefit of redemption commeth in question, wee must haue our hearts lift vp on high and there must be a consent & mutuall agreement betweene our inward affections & our tongues. As we see how Dauid exhorteth himselfe to the same, when hee saith; My soule praise thou the Lord, & all that is within me praise his holy name. My soule (I say) praise thou the Lord, & forget not all his benefits. And the blessed Virgin signifieth the selfe-same, in her song, saying: My soule magnifieth the Lord, and my Spirit reioyceth in God my Saviour. Now all hypocrites and wicked persons, also they that sing and pray in an vnknowne tongue are here reproued. For where there is no vnderstanding, there is no affection Iohn 4. Ps. 103. 4. Luk. 1. 46.

affection nor will, and consequently no faith: without which, whatsoeuer we do, be it neuer so faire and glorious before men, it is but sin and abhomination before God. Let vs take héed therefore, that in this behalfe we wander not, and go astray: lest we be condemned with the Iewish people, which honoured and serued God in vaine: inso much as they came neare vnto him onely with their mouthes, and honored with their lips, but not with their hearts.

Thirdly, it must be done at all times and seasons, that is to say, as wel in affliction, as in prosperity: And to this purpose, Dauid protesteth, that he will alwaies giue thanks vnto the Lord, and that his praise shall be in his mouth continually. And S. Paul admonisheth the Thessalonians, to giue thanks in all things: adding, For this is the will of God in Iesus Christ. But this is cleane contrary to time seruers, and to all them which in time of prosperity fawne vpon the Gospel, and are well content, for that time to serue God, whom afterward, in time of affliction they defie, and set at naught.

Isa. 16. 13. Mat. 15. 8. Psal. 34. 1.

1 Thes 5. 18.

The cause of this mischiefe is, for y they haue not yeelded themselues to the Church of God for a good end and purpose: as, to extoll the glory of God, to séeke their own

saluatio

salvation, & the salvation of their brethren, but rather to make themselves greater in their goods and honours, and to satisfie their owne affections. And therefore it cometh to passe, that as soone as the devill lifteth up his hornes against the Church of God, and persecutions be at hand, they melt away by and by in afflictions, as doth ware before the fire: they are offended, & parched with the Sunne of the Crosse: they are sorie for the good they have done: they repent themselves that they were so hasty, to confesse the name of our Lord Iesus Christ in the assembly of the faithfull: they wish they had never knowne God, nor his word, nor his Church, nor his Ministers, because they make greater account (as Esau did) of one messe of pottage, then of the birthright & blessing of the heavenly Father: But let such manner of persons know, that it shall no more profit them, that they make a faire beginning and lolly holding up of their buckler: then it did Cain, Esau, Saul, Iudas. For seeing that sentence is generall, that whosoever continueth unto the end, he shall be saved: it followeth by the contrary, that all they which do not continue constantly in the confession of the Sonne of God (but are hindered by their goods, and honours, love of the world, & ease Gen. 37. 34.

of the fleſh, to ſet forth and declare with a continuall traine the benefit of our redemption: It followeth (I ſay) that ſuch perſons ſhall go to raiſe a euerlaſting deſtruction.

Laſt of all, this acknowledging muſt not onely be priuate, but publick, in the face and preſence of the whole Church: and therefore as Dauid ſaith: What ſhall I render vnto the Lord for all his benefits towards me? I will take the cup of ſaluation, and call vpon the name of the Lord. I will pay my vowes vnto the Lord, euen now in the preſence of all his people. And againe, I haue declared thy righteouſnes in the great congregation Lo, I haue not refrained my lips (O Lord) thou knoweſt. I haue not hid thy righteouſnes within my heart, but I haue declared thy truth and thy ſaluation. I haue not concealed thy mercy and thy truth from the great Congregation. So then, this ought to be well printed in the hearts of the weake, and thoſe that are aſhamed to confeſſe and praiſe onely our Lord Ieſus Chriſt. For ſeeing that God doth auouch vs openly for his people and giueth himſelfe freely vnto vs, & to our children in ỹ perſon of his welbeloued Son our Lord Ieſus Chriſt, we can do no leſſe then auouch him publickly for our God and Sauiour, in the perſon of that ſame his welbeloued

Pſal. 116. 12. 13. 14.

Pſal. 40.

beloued Sonne Iesus Christ, our Lord and Sauiour.

4. Of Loue.

FAith, repentance, and acknowledging of Gods benefits cannot haue place in vs; and in vaine are we called Christians or brag we of our selues, for the practise of the Commandements of the first Table, which concerne the seruice of God before mentioned, vnlesse we shew the effects by the keeping of the Commandements of the second table, which concerne the loue of our neighbour: without which we cannot worthily present our selues to ỹ holy Table of Iesus Christ our Lord. And therefore it is, that Iesus Christ himselfe, in the Sermon at the Supper which he made to his Apostles, the same night that he was betrayed, and deliuered to death for vs, did diligently beat this point into their heads, saying, By this shal al men know that you are my disciples if ye haue loue one to another. And againe, This is my Commandement, that ye loue one another, as I haue loued you. Greater loue then this hath no man, when any man bestoweth his life for his friends: Ye are my friends, if you do whatsoeuer I command you. To the same end tendeth al-

Ioh. 5. 12

Ioh 13. 35

also that, that the same night Iesus Christ washed the feet of his Apostles: which after washing he sayd vnto them, Know ye what I haue done to you? Ye call me master and Lord: and ye say well, for so I am. If I then your Lord & Master haue washed your feet, yee ought also to wash one anothers feet: for I haue giuen you an example, that you should do euen as I haue done to you.

We must therefore (according to the commandement and example of the Sonne of God) bee furnished with true and hot loue, that we may worthily present our selues to the Lords Table. If wee will haue a true description of this loue, wee must take it of Saint Paul, which painteth it out in liuely colours, writing to the Corinthians in this sort. Loue (saith he) suffereth long, and is bountifull, loue enuieth not, loue doth not boast it selfe, it is not puffed vp, it disdaines not, it seeketh not her owne things, it is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquity, but reioyceth in the truth. It suffereth all things, it beleeueth all things, it hopeth all things, it endureth all things. See what manner of loue ours ought to be: euery one of vs must endeuour that all the parts of this description may rightly agree vnto vs: we are many wayes

1 Cor. 13 4

and

and in sundry sorts exhorted to this loue and brotherly concord, in the holy Supper of our Lord Iesus Christ.

First, in that, that we must wait one for another, and that it is not lawfull for euery one of vs to celebrate ẏ Supper particularly, & apart: but when the whole congregation is assembled together, all the faithfull must take, eat, and drink the bread and wine of the Supper, according to the commande of Iesus Christ: Take ye, eat ye, drink ye all of this: It is a true signe and testimony of the vnity that ought to be amongst vs. 1 Cor. 11. 35. Math. 26. 26. Marke. 14. 21. Lu 22. 19.

Moreouer, in that, that being all gathered together in one house of God, which is his Church wee do there all call vpon one selfe-same Father, which is in Heauen: we haue all one selfe-same head, Aduocate, and Intercessor, which is Iesus Christ; we are all quickned with his holy spirit which dwelleth in vsin that, that we haue all one selfe-same word of God: in that, that we all eat of one selfe-same spirituall meat, and drink also of the selfe-same spirituall drink: in that also that we all pretend as brethren to one selfe-same inheritance, which is the kingdome of Heauen, ought not this to enflame vs with true and hot loue? Matt. 12. Io. 11. 17. 1 Tim. 3. 1 Iohn 2.

Finally, the making of the Bread and Wine

Wine of the Supper, doth teach vs also what vnity and concord we ought to haue one with another: For as we see that the bread is made of many cornes, and yet notwithstanding afterwards it is but one selfesame lompe of bread: as we see also that the wine is made of many clusters of Grapes, and yet after it is made, it is but one onely wine: in like sort must ỹ Christians which are many in themselues, be ioyned together through loue in one body, which is the Church, whereof Iesus Christ ought to be the Head and Leader. But we must note, that this loue whereunto we are exhorted, by so many reasons of the Supper, cannot be where there is enuy, brawling, contentions, rancour, debate, and diuision: and therefore, before we come to the Supper (which is a witnesse of our agreement, as well with Christ, as with his Congregation) if we haue had any strife and contention with our brethren, we must louingly reconcile our selues vnto them. If any man haue offended vs, we must frankly and freely forgiue our brethren, yea, our enemies, as we would that our good God should pardon vs; and as we see how Iesus Christ our Lord, hath left vs an example of his loue, when he prayed to God his Father for his

Mat. 5.23.

Lu. 23.34.

his enemies which put him to death: as we reade alſo that S. Steuen did the ſame. Againe, we muſt alſo marke that this loue ought to be practiſed in all eſtates. Kings muſt loue their ſubiects: they muſt be Nurſes of the Church of God, louers of common peace: they muſt vſe their people with all moderation and clemency. So likewiſe muſt the people honour the King; they muſt be obedient to all his Lieutenants and Officers. The Paſtor muſt loue his flocke: he muſt watch, take paines and pray inceſſantly for it. So likewiſe muſt the Sheepe loue their Paſtor, the Fathers their Children, the Children their Fathers and Mothers, the Wife the Husband, and the Husband the Wife, the Maſters their Seruants, and the ſeruants their Maſters: and euery one in his calling, muſt endeauour to exerciſe loue in that vocation whereunto God hath called them. For, otherwiſe it will be impoſſible for vs to do our duties faithfully, as well towards God, as towards Men, if the rule of loue do not guide and gouerne vs in all our doings. Which loue increaſe in our hearts, O deare Father, for the loue of thy onely Sonne, and our onely Sauiour Ieſus Chriſt. Amen.

Act. 7. 60.

Iſa. 49. 23.
1. Pet. 2. 23
Rom. 13. 2

1. Sam. 12. 13.

Other

Other necessary obseruations, for them that will come to the Lords Table.

IN the foure Articles afore-said, consisteth the true examining of our selues, notwithstanding we must take good héed to these points and notes which follow.

First, we haue to note, that we must not cast our heads, and bend our braines, to examine curiously another mans life: as many do, which search out and scan so narrowly the blemishes of their brethren, that they forget their owne. It is to be wished, and we must procure it as much as lyeth in vs, that the Church of God may be maintained in purity, without shew of offence: But, forasmuch as in this world, Corns shall alwayes be mired with chaffe, weéds with wheat, good fish with bad, Iudas with true Apostles, foolish virgins with wise, none of vs must be offended therefore. And moreouer, let euery man endeauour to finde that perfection in himselfe, which he desireth to bring into another.

Mat. 3. 31. Mat. 22. 24.

Secondly, we must not thinke that faith, repentance, giuing of thanks, and loue, and other vertues which God requireth of vs, can be perfect here in this world: for there will

will be alwayes in vs (how regenerate and new borne ſoeuer we be) ſome remnants of ſinne, of incredulity, of lacke of repentance, vnthankfulneſſe, of ſelfe-loue, which is directly contrary and oppoſite to the true loue of our neighbour. As long as we liue, the flaſh will fight againſt the Spirit, the deuill, and the world will make war againſt vs, as the liues of the Patriarkes, Prophets, and Apoſtles, do ſufficiently witneſſe vnto vs: ſo that, euen at the laſt breath of our life, we ſhall haue néd to craue of our God, that he would forgiue vs our ſinnes through his Sonne Jeſus Chriſt. Ro.9.25. Gal.5.2. 1.Pet.5.8.

Notwithſtanding, ſo farre it is, that the imperfections which are in vs, ſhould cauſe vs to draw backe from God, and from this holy banquet, that rather (ſo that we be diſpleaſed with our ſelues for them) they ought to cauſe vs to come the ſoner, to the intent, that as poore affamiſhed creatures we might more grédily, and with greater deſire receiue Jeſus Chriſt, which is the true ſhepheard of our ſoules.

Thirdly, although it be not required of the worthy comers to the Supper, to haue a perfect faith, perfect Repentance, perfect giuing of thanks, perfect loue: yet muſt they be (notwithſtanding) true, and proceed from the

the heart & from the spirit. Our faith must not be fained: our repentence must not bee counterfeit & painted, & that of hypocrites: the thanks which we giue vnto God, must not come only from the mouth: neither must wee loue our brethren in word only and not in deed: but let the whole profession of our faith and Christian life aboue all things be far from ostentation and hypocrisie; so that wee take more paynes, to bee good Christians in deed, and before God, than to be so counted and taken before men. Which Grace, Lord for thy Sonne Iesus Christ his sake, grant vnto vs.

Of those that refuse wilfully to come to the Lords Supper.

BVt as there are many which do amisse, in presenting themselues vnworthily to the Communion: so there are many which doe amisse on the contrary side, in that they will by no meanes come, nor present themselues to that holy banquet, for feare of communicating (as they say) vnworthily, and so consequently to be culpable of the body and blood of Iesus Christ. But let them that abstain of set purpose from the Lords holy Table, know, that it is no lesse fault vpō an vnthank-

vnthankfulnesse and contempt, to abstaine from the holy & sacred meanes which God presenteth to vs at the Supper, then to receiue it vnworthily: as we see that a patient which being very sicke, maketh no account of the receit and diet which the Physitian hath prescribed, is no lesse faulty then hee which abuseth or vseth it not competently, as the Physitian hath appointed.

Therefore, let not this sort of people flatter themselues, as though by this meanes they could bee excused both before God and men: seeing that it is a most certaine truth, that so haynous ingratitude is in no wise to be admitted, or worthy excuse. For first of all, such men doe willingly contemne the commandement of Iesus Christ, which saith to all his; Do this, take ye, eat ye.

Secondly, they contemne the blessed remembrance of the death and passion of the Sonne of God, who commandeth all the faithfull to celebrate the Supper in remembrance of him.

Thirdly, they contemne the price of their redemption: that is to say, the precious body and blood of Iesus Christ, which are giuen and distributed to all faithfull Christians in the Supper: according as it is said; This is my blood, which is shed for the remissiõ of

your

your sins. Finally, they despise the Church and the vnity thereof, and willingly excommunicate themselues from the Communion which the faithfull haue in the Supper, as wel with Iesus Christ, as one with another. We see therefore how fondly these contemners of the Lords holy Supper do fall, and are vtterly inexcusable. And therefore let vs take good hæd that we follow them not, if we will not be punished with them, which for their Oxen, Farmes, Wiues, and traffick of marchandice, refused to come to the marriage in the Gospell.

Mat. 12.7. Lu. 14.22.

Contrariwise, of them which come vnworthily to the holy Supper of the Lord, or ought not to be thereunto admitted.

These haue not faith, and sinne against the first Article.

ALL Atheists, that is, such as are without God, misbelæuers, ignorant of God and his word, all Hereticks and false Prophets, all Magicians, Idolaters, and superstitious, which are partakers of the table of deuils: likewise all they which haue but an historicall faith, all the adherents and ministers of the Romish Antichrist, and they that establish by any manner (whatsoeuer) his kingdome, or depend thereon: also all they which haue not yeelded themselues to the Church

Church of God, and haue not made profession of our faith: Finally, all they that customably sweare, either by the name of God, or by their Faith, and apply it to vaine matters, and causes of no value, all those ought to abstaine from the Lords Table, forsomuch as they haue not a true trust in God: without the which we cannot be members of Iesus Christ, nor consequently be apt and meet to receiue life of him, which is the only head of the true faithfull.

These haue not Repentance.

ALL they which liue slanderously, all impenitents, & vnthrifts, all contemners of God, of his word, & of his holy assemblies, all blasphemers, & deniers of the Name of God, all despisers of correction and Ecclesiasticall Discipline; They also that haunt and frequent ordinary euil company, which walke in the counsell of the wicked, which stand in the way of sinners, which sit in the seat of the scornfull. To be short, they in whom appeareth no amendment of life, no regeneration, and they that commit hainous and infamous vices, and such as are to be punished by the Magistrate, al these, after that they are knowne to be such, ought not

These, sin against the second Article.

Psal. 1. 1.

to bee admitted to the Supper: and if they present themselues vnto it, they ought not to be receiued, lest that which is holy, be giuen to Dogs and Swine, to the great dishonour of God, and slander of his Church.

Matth. 7. 6

Of them which sinne against the third Article: which consisteth in giuing of thanks.

These are not thankfull.

WIthout true faith and repentance wee cannot be meet to set forth the prayses of God, who will not be prayed by the mouth of the wicked. And therefore all Infidels, Ignorants, & impenitents, sin also against this Article, & ought not to be receiued to ỹ Lords Supper. Also they that are mad, or fooles, either by nature, or some other accident. They also which by reason ỹ they be vnder age (as little children) cannot shew forth either ỹ Lords death till he come nor are capable of the Supper of the Lord.

Finally, they which by fragility, vnkindnesse, and contempt, in time of persecution, did forsake Gods cause, & renounce the name of our Lord Iesus Christ, ought not also to be admitted thither, vnlesse that they do first make open confession of their fault, and bee reconciled to the Church of God.

Of

Of them which sinne against the fourth Article: which consisteth of Loue towards our Neighbour.

THe disobedient to Father and Mother, to the Maiestrate, and to all superiors, the seditious conspirators, fighters, murtherers, and such as beare malice and hatred against their neighbours, they that are carried away with the fire of reuengement, whoremongers, adulterers, incontinent buggerers, drunkards, and gluttons, deceiuers, théeues, and vsurers, backbiters, mockers, false witnesses, lyars, and common periured persons: and in summe, all they which make an art of the breach of loue towards their neighbours contained in the second Table of the Law of God, ought not to be receiued to the Supper. For, séeing that the Scripture pronounceth thus, that such sort of men as haue no acquaintance of God, are shut out of the kingdome of heauen, and shall not dwell in the Lords holy Mountaine: they ought of right to be shut out from the sacred signes, whereby the faithfull are ioyned to Iesus Christ, and made possessors of eternall life.

These are void of care.

Eph. 5. 5. Psal. 15.

Prayers for priuate houſes *and Families.*

Morning Prayer.



Moſt gracious God, and louing Father, we heartily thank thée for all thy louing kindneſſes ſo abundantly ſhewed towards vs, for our Election, Creation, Redemption, mercifull Vocation, Iuſtification, Sanctification, continual preſeruation, for that moſt aſſured and moſt comfortable hope which thou haſt giuen vs of our Glorification in the world to come. We praiſe thy glorious goodneſſe for ſo mercifully preſeruing vs this preſent night, & deliuering vs from all dangers both of body & ſoule: for that thou haſt granted vs ſo ſwéet & comfortable reſt, & haſt now preſently brought vs vnto this preſent day. And as thou haſt ſafely preſerued vs vnto this preſent houre from all the danger of this life: ſo we beſéech thée to continue this thy fauour towards vs this day, and the whole courſe of our life. Suffer vs not, by the vaine allurements of this world

world, to be drawne away vnto sinne & wickednes. Assist vs with thy grace & holy spirit that we may not spend our time vainly, or idlely; but ý we may alwayes be diligently exercised in the duties of our calling, to the benefit of our brethren, and discharge of our owne consciences. Grant that in all our consultations, words, and works, we may euer haue thee present before our eyes. Amen.

Euening Prayer.

O Most gracious God, and louing Father, we heartily thanke thee for al thy louing kindnesses, so abundantly shewed towards vs: for our Election, Creation, Redemption, mercifull Vocation, Iustification, Sanctification, continuall Preseruation, and for that same assured and most comfortable hope which thou hast giuen vs of our Glorification in the world to come. We do praise thy gracious goodnesse, for so mercifully preseruing of vs this present day, and deliuering vs from all perils and dangers both of Soule and Body, and giuing vs all things necessarie for this present life, as health, food, apparell, and such like. This gracious goodnesse of thine, we beseech thee, O Lord, to continue towards vs for euer. And here we offer vp vnto thee, our Soules

and bodies, our liues, and all that we haue, in assurance that that cannot perish which is committed vnto thee. Take vs into thine hands and keepe vs this night, that our bodies may sleepe, and our soules may watch for the coming of thy Sonne Christ: That so both our bodies and soules may be the more apt, and the better able to serue thee in that state and calling, wherein thou hast thought good in thy great mercy to place vs.

Then, Morning and Euening, as followeth.

WE confesse & acknowledg, O most merciful Lord, ý we are most miserable and wretched sinners, aswell by the originall corruption of our nature, as by the course of our euill and naughty life: we haue and do daily transgresse & breake thy most holy lawes and Commandements, both in thought, word and deed. By the meanes of this sin and corruption of ours, we do continually deserue most iust condemnation & to be for euer cast out of thy presence. Yet such is thy goodnes againe towards vs, that in mercy thou wouldst not suffer vs thus in our sins to perish: but hast sent thine owne deare Sonne Iesus Christ, to take vpon him

what

whatsoeuer is due; to reconcile, and make vs at one with thée againe. In him therefore, and through him, wee come vnto thée, beséeching thée for his sake, that we féeling the grieuousnesse of our sinnes, and groning vnder the burthen of them may féele the release and ease of them in that wee through thy holy spirit bee assured, and stedfastly do beléeue that Christ hath born the burden of them, euen for vs. Grant O Lord, that wée being assured hereof in our consciences, may through thy holy spirit be renewed in the inward man, to hate, detest, and abhorre sinne, and to study to liue according to thy blessed will during our whole life.

We do not only pray for our selues, but also all the whole Church, especially, such as bee persecuted for thy word: Grant vnto them, that whether it bee by death or life, they may glorifie thy Name to the worlds end. Bee mercifull to this Church of England, Scotland, and Ireland, we beséech thée, good Lord: preserue euery part and member of the same, especially thy seruant Charles, our most gracious King. Grant him all such gifts as be néedfull for so high a calling, to the aduancement of thy glory, and the benefit of this Common wealth, to the establishing of the perfect gouernment of thy

Church, to the rooting out of Superstition, and to the gouerning of his subiects in peace and tranquillity. Defend him, O Lord, from all Conspiracies, Treasons, Rebellions: and so worke in the hearts of his subiects, that (knowing his authority doth come from thy heauenly Maiesty) they may with dutifull hearts obey him, in thee and for thee. And here (O Lord) we prostrate our selues, and yeeld vnto thy diuine Maiesty, from the very bottome of our hearts, all possible praise and thanks for the wonderfull deliuerance of our most gracious King and Queene, the Prince, and all the Royall Branches, with the Nobility, Clergy, and Commons of this Realme, assembled together in Parliament, by Popish treachery appointed all sheepe to the slaughter: And that in most Barbarous and Sauage manner: no Age yeelding example of the like cruelty. Giue vs grace, good God, neuer to forget this thy great mercy towards vs. Preserue the Counsell and Magistrates of this Realme: that being enlightened by his holy Spirit they may defend thy truth, suppresse wickednesse, and maintaine equity. Behold all thy Pastors, blesse their labours, increase ý number of them, place ouer euery Church a painfull Watchman, remoue all idle

Lub-

Lubbers, and confound the power of Antichrist, and turn the hearts of the people, that they may be obedient vnto thy truth. Bleſſe the two Vniuerſities, Oxford & Cambridge and all the Students of the ſame, with all Schooles of learning. Behold all thoſe that be afflicted with any kinde of croſſe, ỹ they may profit by thy correction in newneſſe of life, through Jeſus Chriſt our Lord. In whoſe name for theſe mercies, and whatſoeuer elſe thou knoweſt to be needfull for vs, and for thy whole Church, we pray vnto thée as he himſelfe hath taught vs in his holy Word, ſaying: Our Father, &c.

The Lord make his face to ſhine vpon vs, and be mercifull vnto vs: the Lord turne his fauourable countenance vnto vs, and grant vs his peace. The grace of our Lord Jeſus Chriſt, and the loue of God the Father, & the moſt comfortable fellowſhip of ỹ holy Spirit, be with vs, preſerue, and kéepe vs, this day, or this night, and euermore. Amen.

Another godly Prayer to be ſaid at all times.

O Eternal & euerlaſting God, which haſt made thy dwelling abone the heauens, and by the Scepter of thy might, doſt rule al the

the powers of the world, all which should sound to thy praise, & redound to ỹ honor of thy glorious name: we most vile wretches whom thou hast made of ỹ dust of the earth, throw down our selues here before thy Maiesty, vnworthy to bee made thy footstoole, submitting our selues vnto thée; & acknowledging our sins, we appeale to thée for mercy. We confesse (O Lord) that our wickednes is great, our misdeeds many, & our sins innumerable: and thou art iust, thy iudgements are ouer all the world, & the punishments du for our sins are intolerable. Forgiue them, O Lord, forgiue them: mollifie our hard hearts, & giue vs light spirits, that we may see our sinne, and learne to tremble before thy Maiesty, and feare to offend any longer. Oh, be thou fauourable vnto vs, for else we are lost for euer. If thou be angry, what may make vs merry? If thou be offended, how may we be pleased? If we haue lost thy fauor, what friendship can help vs? If thou withdraw thy face from vs, what good shall our riches do? If thou be not on our side, what shall we do with the help of man? If we bee whole in body and sicke in soule, rich in substance, & poore in godlinesse, haue the world at will, and know not how to vse it; If wee haue such liberty to do what

what we would, and yet so sinfull to do nothing as we should: Oh the sin of so corrupt hearts, what misery wil it bring vs? What woe will it work vs? How many plagues are there ordained for so great sinnes? And what a continuall paine will our vngodly pleasure purchase for vs? O Lord, if thou let vs liue here a while in wealth and ease, to the end we shall liue for euer hereafter in miserie and woe: alas, that euer we were borne, to see such wofull dayes! O farre be that from vs (O Lord) and continue thy mercy towards vs for euer.

We confesse that our sinnes haue wel deserued thy wrath, & our wickednes is great enough to prouoke thy anger: and we know that thy mercies already shewed vnto vs, haue bin more then our deseruings: we haue alwaies felt thy fatherly affection towards vs, when we haue shewed our selues vnnaturall children, & rewarded thée euil for good. Oh Lord forgiue it vs, forgiue our vngodly behauiour, and lay not our sinnes to our charge: but good Father, continue thy mercy towards vs still. Looke fauourably vpon this Realme, blesse vs with thy goodnesse, and defend vs from Satan and all his ministers, ouerthrow their deuillish deuices, and bewray their vngodly policies: preserue our

King,

King, whom thou hast placed ouer vs, let him rule faithfully in thy feare: make his dayes happy, and send him a long life, if it be thy good pleasure: and when this his Princely state here on earth shall cease, giue him an heauenly kingdome, where he may raigne with thée for euer.

Bleſſe our moſt Noble and Illuſtrious Prince Charles: Bleſſe alſo, we beſéech thée, the Lords of his Maieſties moſt honorable priuie Councel, make them wiſe in thy feare to giue ſuch counſell as may tend to thy glory: let his Nobles know that their Honours conſiſt in thy worſhip: Teach Magiſtrates to humble themſelues, and ſéeke the aduancement of thy glory: let them know that they are not placed in office by thée, to gouerne as they liſt, or do that which ſéemeth good in their own eyes; But to ſuppreſſe ſinne, and ſupport vertue. Let them draw their ſwords to cut downe vice, and imbrace godlineſſe, as that which is onely their worſhip: teach the Miniſtry, to teach the truth vnto their flocks, and ſéeke the ſafetie of thy people, and not their owne priuate gaine: Let them not be ſuch as can teach others, and not themſelues; that can ſheare the ſhéepe, and not féed the flock. Let not the deſire of filthy lucre make them careleſſe

careleſſe to do their duty: But let the remembrance of thée (which will call them to an account) cauſe them to haue a care of their charge. Teach Maſters of houſholds, Miſtreſſes and Dames, Children and Seruants to ſerue thée, and leade their liues in thy feare. O Lord learne them to know, that to dwell vnder thy defence, is onely to be happy; and not to obey thée, is to be accurſed, and to heape vp to themſelues wrath againſt the day of wrath, when euery man ſhall be rewarded according to his workes. Let the power of thy Maieſty (which canſt with a word ſhake all the powers in heauen and earth) ſtrike ſo déep into our hearts that we may ſet more by thy fauour, then all the faire countenances of the world, which are but vanity. Let not any thing be our delight but that which may pleaſe thée: and let nothing make vs ſorry, but that which doth offend thy Maieſty. Alſo we beſéech thée to look vpon thy whole Church (whereſoeuer) & with fauour behold it: comfort the afflicted members thereof; deliuer them with ſpéed, or giue them patience to tarry thy leaſure. Let them not faint in that good courſe they haue begun, that ſuffer for thy truth: but be thou their helpe in trouble, and lay no more vpon them then they are able to beare. And al-

although we at this time, here at home, haue not so great cause to complaine, as many of our Brethren in other Countries, because thou (O Lord) hast dealt more fauourably with vs then with them: yet let vs not be proud of our estate, but giue vs hearts of humility, to prostrate our selues before thy Maiesty: for we know that our deseruings are not such, nor thy hand is not so shortned but that thou canst strike vs aswell as them. Let not so great wickednesse lodge in our breasts, that our prosperity should make vs forget thee. Although we sleepe now in security, and think our selues out of danger, yet thou canst quickly set the Nations about vs vpon our eares, and giue vs ouer to a worse mischiefe, euen amongst our selues: thou canst some make a whole man a sick body, & a liuing body a dead corps, & al our pleasures may soon be gone: the aduersity of one houre may make vs to forget all. Our sins haue truly deserued these, and greater Plagues, but that thy mercy towards vs hath bene great: which we beseech thee for euer to continue. Forgiue vs our sinnes, and pardon vs for thy Sonne Christs sake: quicken vs as thou art wont to do thy chosen: giue vs a taste of the ioyes of thy kingdome; that we may know it is better to be a doore-keeper

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in thy house, then to dwel in the tents of the wicked & vngodly Let not the vain delights of this corrupt world leade vs vnto vanity: nor let the alterations of this changeable time, turn our hearts from thee: but teach vs to learn, that thou art alwaies one and the same, & doest neuer forget those that put their trust in thee. We know ỹ thy fatherly care ouer thy children is great; that they shal not lose a hair of their head, but thou wilt know how they part from it. O learne vs, for so great loue, to loue thee againe, and feare to offend so deare a Father: kéepe farre from vs the breach of thy lawes, couetous minds, lying lips, swearing tongues, malicious hearts vncleane & vngodly behauiour, which doth offend thee, and prouoke thy anger against vs: & beat downe our stout stomacks that we may stand in awe, and feare thy displeasure, that the plagues due for our sins may be turned away from vs. O Lord make vs wise in time; plant in our hearts a loue to thy iudgements, & alwaies to haue in minde that thou which madest the eye must néeds see, which madest the eare must néeds heare, and thou which searchest the hearts and rains, must néeds find out our wickednesse. And because of our selues we are not able to do any thing that is good, but prone and

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apt to all kind of sinne and wickednesse, we beseech thee to assist vs with the aid and help of thy holy Spirit: that we may through the same do those things which of our selues we are not able, that it may be to thy glory, and for the health of our owne soules. Oh! let these our prayers pierce the heauens, and enter into thine eares; and giue vs these, and all other things necessary for vs from this time to the end of our lines, and after death a life to liue for euer, for thy deare Sonnes sake: In whose name we begge it of thee in that Prayer, which he himselfe hath taught vs, saying:

Our Father, &c.

FINIS.

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